

THE SECOND BOOK  
OF  
S A M U E L ,  
OTHERWISE CALLED, THE SECOND BOOK OF THE KINGS.

**CHAP. 1.** NOW it came to pass after the death of Saul, when David was returned from <sup>a</sup>the slaughter of the Amalekites, and David 2 had abode two days in Ziklag: it came even to pass on the third day, that, behold, <sup>b</sup>a man came out of the camp from Saul <sup>c</sup>with his clothes rent, and earth upon his head: and <sup>sc</sup> it was, when he came to David, that he fell to the earth, and did obeisance. 3 And David said unto him, From whence comest thou? And he 4 said unto him, Out of the camp of Israel am I escaped. And David said unto him, <sup>1</sup>How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battle, and many of the people also are fallen and dead; and Saul and 5 Jonathan his son are dead also. And David said unto the young man that told him, How knowest thou that Saul and 6 Jonathan his son be dead? And the young man that told him said, As I happened by chance upon <sup>d</sup>mount Gilboa, behold, <sup>e</sup>Saul leaned upon his spear; and, lo, the chariots and horsemen 7 followed hard after him. And when he looked behind him, he saw me, and called unto me. And I answered, <sup>2</sup>Here am I. 8 And he said unto me, Who *art* thou? And I answered him, I 9 am an Amalekite. He said unto me again, Stand, I pray thee, upon me, and slay me: for <sup>3</sup>anguish is come upon me, because <sup>f</sup>Judg. 9. 54. 10 my life *is* yet whole in me. So I stood upon him, and <sup>g</sup>slew him, because I was sure that he could not live after that he was fallen: and I took the crown that *was* upon his head, and the bracelet that *was* on his arm, and have brought them hither 11 unto my lord. ¶Then David took hold on his clothes, and <sup>h</sup>rent 12 them; and likewise all the men that *were* with him: and they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the 13 house of Israel; because they were fallen by the sword. ¶And David said unto the young man that told him, Whence *art* thou? And he answered, I *am* the son of a stranger, an Amalekite.

<sup>1</sup> Heb. *What was, &c.*

<sup>1</sup> Sam. 4. 16.

<sup>2</sup> Heb. *Behold me.*

<sup>3</sup> Or, *my coat of mail, or,*

*my embroidered coat hindereth me, that my, &c.*

**I. 1.** Now it came to pass, &c.] There is no break whatever between the two books of Samuel, the division being purely artificial.

**9.** anguish] The Hebrew word here used occurs nowhere else, and is of doubtful meaning (cp. marg.). The Rabbins interpret it *cramp*, or *giddiness*.

**10.** The Amalekite was one of those who came “to strip the slain” on “the morrow” after the battle (1 Sam. xxxi. 8), and had the luck to find Saul and possess himself of his crown and bracelet. He probably started off immediately to seek David, and invented the above story, possibly having

heard from some Israelite prisoner an account of what really did happen.

**12.** for Saul, &c.] David’s thoroughly patriotic and unselfish character is strongly marked here. He looked upon the death of Saul, and the defeat of Israel by a heathen foe, with unmixed sorrow, though it opened to him the way to the throne, and removed his mortal enemy out of the way. For Jonathan he mourned with all the tenderness of a loving friend.

**13, 14.** Whether David believed the Amalekite’s story, or not, his anger was equally excited, and the fact that the young man was an Amalekite, was not calculated

14 And David said unto him, <sup>1</sup>How wast thou not afraid to 15 <sup>2</sup>stretch forth thine hand to destroy the LORD's anointed? And <sup>3</sup>David called one of the young men, and said, Go near, and fall 16 upon him. And he smote him that he died. And David said unto him, <sup>4</sup>Thy blood be upon thy head; for <sup>5</sup>thy mouth hath testified against thee, saying, I have slain the LORD's anointed. 17 ¶ And David lamented with this lamentation over Saul and over 18 Jonathan his son: (<sup>6</sup>also he bade them teach the children of Judah the use of the bow: behold, it is written <sup>7</sup>in the book <sup>1</sup>of Jasher.)

19 The beauty of Israel is slain upon thy high places: <sup>8</sup>How are the mighty fallen! 20 Tell it not in Gath, publish it not in the streets of Askelon; Lest <sup>9</sup>the daughters of the Philistines rejoice, Lest the daughters of <sup>10</sup>the uncircumcised triumph. 21 Ye <sup>11</sup>mountains of Gilboa, let there be no dew, Neither let there be rain, upon you, nor fields of offerings: For there the shield of the mighty is vilely cast away, The shield of Saul, as though he had not been <sup>12</sup>anointed with oil. 22 From the blood of the slain, from the fat of the mighty, The bow of Jonathan turned not back, And the sword of Saul returned not empty. 23 Saul and Jonathan were lovely and <sup>13</sup>pleasant in their lives, And in their death they were not divided. They were swifter than eagles, they were <sup>14</sup>stronger than lions. 24 Ye daughters of Israel, weep over Saul, Who clothed you in scarlet, with other delights, Who put on ornaments of gold upon your apparel.

<sup>1</sup> Or, of the upright.<sup>2</sup> Or, sweet.

to calm or check it. That David's temper was hasty, we know from 1 Sam. xxv. 13, 32-34.

16. David might well think his sentence just though severe, for he had more than once expressed the deliberate opinion that none could lift up his hand against the Lord's anointed, and be guiltless (see 1 Sam. xxiv. 6, xxvi. 9, 11, 16).

17. The words *lamented* and *lamentation* must be understood in the technical sense of a *funeral dirge* or *mournful elegy*. (See similar dirges in iii. 33, 34, and 2 Chr. xxxv. 25.) This and the brief stanza on the death of Abner are the only specimens preserved to us of David's secular poetry.

18. *the use of the bow*] Omit "the use of." "The bow" is the name by which this dirge was known, being so called from the mention of Jonathan's bow in v. 22. The sense would then be, *And he bade them teach the children of Israel the song called Kashereth* (the bow), i.e. he gave directions that the song should be learned by heart (cp. Deut. xxxi. 19). It has been further suggested that in the Book of Jasher there was, among other things, a collection of poems, in which special mention was made of the bow. This was one of them. 1 Sam. ii. 1-10 was another; Num. xxi. 27-30 another; Lament. ii. another; Lament. iii. another; Jacob's blessing (Gen. xl ix.); Moses' song

(Deut. xxxii.); perhaps his Blessing (xxxiii). See v. 29; and such Psalms as xliv., xlv., lxxvi., &c.; Habak. iii.; and Zech. ix. 9-17, also belonged to it. The title by which all the poems in this collection were distinguished was *Kashereth* "the bow." When therefore the writer of 2 Sam. transferred this dirge from the Book of Jasher to his own pages, he transferred it, as we might do any of the Psalms, with its title.

*the book of Jasher*] See marg. ref. note.

19. *The beauty, &c.*] i.e. Saul and Jonathan who were the chief ornament and pride of Israel, and slain upon "high places" (v. 25), viz. on Mount Gilboa.

20. Gath, the royal city of Achish (1 Sam. xxi. 10, xxvii. 2). Askelon, the chief seat of worship (1 Sam. xxxi. 10 note).

21. *let there be no dew, &c.*] For a similar passionate form of poetical malediction, cp. Job iii. 3-10; Jer. xx. 14-18.

*nor fields of offerings*] He imprecates such complete barrenness on the soil of Gilboa, that not even enough may grow for an offering of first-fruits. The latter part of the verse is better rendered thus: *For there the shield of the mighty was polluted, the shield of Saul was not anointed with oil, but with blood.* Shields were usually anointed with oil in preparation for the battle (Isai. xxvi. 5).

24. The women of Israel are most happily

<sup>1</sup> Num. 12. 8.  
<sup>2</sup> 1 Sam. 31. 4.  
<sup>3</sup> Ps. 105. 15.  
<sup>4</sup> ch. 4. 10, 12.

<sup>5</sup> 1 Sam. 20. 9.

<sup>6</sup> 1 Kin. 2. 32, 33, 37.

<sup>7</sup> ver. 10.  
Luke 10. 22.

<sup>8</sup> 1 Sam. 31. 3.

<sup>9</sup> Josh. 10. 13.

<sup>10</sup> ver. 27.

<sup>11</sup> Mic. 1. 10.  
See Judg.

<sup>12</sup> 16. 23.  
• See Exod.

<sup>13</sup> 15. 20.  
Judg. 11. 34.

<sup>14</sup> 1 Sam. 18. 6.

<sup>15</sup> 1 Sam. 31. 4.  
• 1 Sam. 31. 1.

<sup>16</sup> 2 So Judg.

<sup>17</sup> 5. 23.

<sup>18</sup> 1 Sam. 10. 1.

<sup>19</sup> 1 Sam. 18. 4.

25 How are the mighty fallen in the midst of the battle !  
 O Jonathan, *thou wast* slain in thine high places.  
 26 I am distressed for thee, my brother Jonathan :  
 Very pleasant hast thou been unto me :  
 'Thy love to me was wonderful, passing the love of women.  
 27 'How are the mighty fallen,  
 And the weapons of war perished !

<sup>b</sup> 1 Sam. 18.  
 1. 3.  
 & 19. 2. 16.  
<sup>c</sup> ver. 19.  
 " Judg. 1. 1.  
 1 Sam. 23. 2,  
 4. 9.

<sup>b</sup> 1 Sam. 30.  
 31.  
 1 Kin. 2. 11.  
<sup>c</sup> 1 Sam. 30.  
 5.  
<sup>d</sup> 1 Sam. 27.  
 2. 3.  
 & 30. 1.  
 1 Chr. 12. 1.  
<sup>e</sup> ver. 11.  
 ch. 5. 5.  
 / 1 Sam. 31.  
 11. 13.  
<sup>g</sup> Ruth. 2. 20.  
 & 3. 10.  
 Ps. 115. 15.  
<sup>h</sup> 2 Tim. 1.  
 16. 18.

<sup>f</sup> 1 Sam. 14.  
 50.

**CHAP. 2.** AND it came to pass after this, that David "enquired of the LORD," saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto <sup>b</sup>Hebron. So David went up thither, and his <sup>c</sup>two wives also, Ahinoam the Jezreelite, and Abigail, Nabal's wife the Carmelite. And <sup>d</sup>"his men that were with him did David bring up, every man with his house- hold : and they dwelt in the cities of Hebron. <sup>e</sup>And the men of Judah came, and there they anointed David king over the house of Judah. ¶ And they told David, saying, *That* the men of Jabesh-gilead <sup>f</sup>were they that buried Saul. And David sent messengers unto the men of Jabesh-gilead, and said unto them, <sup>g</sup>Blessed be ye of the LORD, that ye have shewed this kindness unto your lord, <sup>h</sup>even unto Saul, and have buried him. And now <sup>i</sup>the LORD shew kindness and truth unto you : and I also will requite you this kindness, because ye have done this thing. 7 Therefore now let your hands be strengthened, and <sup>j</sup>be ye valiant : for your master Saul is dead, and also the house of Judah have anointed me king over them. ¶ But <sup>k</sup>Abner the son of Ner, captain of <sup>l</sup>Saul's host, took <sup>m</sup>Ish-boseth the son of Saul, and brought him over to Mahanaim ; and made him king over Gilead, and over the Ashurites, and over Jezreel, and over

<sup>1</sup> Heb. *be ye the sons of* <sup>2</sup> Heb. *the host which was* <sup>3</sup> Or, *Esh-baal*, 1 Chr. 8. *valour.* *Saul's.* 33. & 9. 39.

introduced. They who had come out to meet king Saul with tabrets, with joy, and with instruments of music" in the day of victory, are now called to weep over him.

25. *How are the mighty fallen*] The recurrence of the same idea (rr. 19, 25, 27) is perfectly congenial to the nature of elegy, since grief is fond of dwelling upon the particular objects of the passion, and frequently repeating them. By unanimous consent this is considered one of the most beautiful odes in the Bible, and the generosity of David in thus mourning for his enemy and persecutor, Saul, enhances the effect upon the mind of the reader.

II. 1. *enquired of the LORD*] Through Abiathar, the High-priest. The death of Saul and Jonathan had entirely changed David's position, and therefore he needed Divine guidance how to act under the new circumstances in which he was placed. Cp. marg. reff.

Hebron was well suited for the temporary capital of David's kingdom, being situated in a strong position in the mountains of Judah, amidst David's friends, and withal having peculiarly sacred associations (see marg. reff. note). It appears to have also been the centre of a district (r. 3).

4. David had already been anointed by Samuel (1 Sam. xvi. 13). His first anointing indicated God's secret purpose, his second the accomplishment of that purpose. (Cp. the case of Saul, 1 Sam. x. 1, xi. 14.) David was anointed again king over Israel (v. 3). The interval between the anointing of the Lord Jesus as the Christ of God, and His taking to Himself His kingdom and glory, seems to be thus typified.

8. *Mahanaim*] See Gen. xxxii. 2. From r. 12 it would seem to have been Ish-boseth's capital.

9. *the Ashurites*] If the tribe of Asher, the verse indicates the order in which Abner recovered the different districts from the Philistines, and added them to the dominions of Ish-boseth, beginning with Gilead, and then gradually adding, on the west of Jordan, first the territory of Asher as far as Carmel and the whole plain of Esdraelon, and then the country of Ephraim and Benjamin, being in fact *all Israel*, as distinguished from Judah ; and this conquest may have occupied five years. Ish-boseth's reign over Israel may not have been reckoned to begin till the conquest was complete.

10 Ephraim, and over Benjamin, and over all Israel. Ish-bosheth Saul's son *was* forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed 11 David. And <sup>the</sup> <sup>time</sup> that David was king in Hebron over 12 the house of Judah was seven years and six months. ¶ And <sup>\* ch. 5. 5.</sup> <sup>1 Kin. 2. 11.</sup> 13 Abner the son of Ner, and the servants of Ish-bosheth the son <sup>1 Josh. 18. 25.</sup> 14 of Saul, went out from Mahanaim to <sup>1</sup>Gibeon. And Joab, the son of Zeruiah, and the servants of David, went out, and met <sup>m Jer. 41. 12.</sup> <sup>2</sup>together by <sup>the</sup> pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of 15 the pool. And Abner said to Joab, Let the young men now arise, and play before us. And Joab said, Let them arise. 16 Then there arose and went over by number twelve of Benjamin, which pertained to Ish-bosheth the son of Saul, and twelve of 17 the servants of David. And they caught every one his fellow by the head, and *thrust* his sword in his fellow's side; so they fell down together: wherefore that place was called <sup>3</sup>Helkath-hazzurim, which is in Gibeon. And there was a very sore battle that day; and Abner was beaten, and the men of Israel, 18 before the servants of David. ¶ And there were <sup>4</sup>three sons of <sup>\* 1 Chr. 2. 10.</sup> Zeruiah there, Joab, and Abishai, and Asahel: and Asahel *was* 19 <sup>as</sup> light <sup>4</sup>of foot <sup>as</sup> a wild roe. And Asahel pursued after <sup>o 1 Chr. 12. 8.</sup> <sup>Ps. 18. 33.</sup> Abner; and in going he turned not to the right hand nor to the <sup>Cant. 2. 17.</sup>

<sup>1</sup> Heb. *number of days.*

<sup>2</sup> Heb. *them together.*

<sup>3</sup> That is, *The field of strong men.*

<sup>4</sup> Heb. *of his feet.*

<sup>5</sup> Heb. *as one of the roes*

*that is in the field.*

10. *forty...two*] The numerals are somewhat strange. First, as regards the forty years. Even assuming that Ish-bosheth's reign did not commence till five years and a half after Saul's death, which must have been the case if the *two years* in the text gives the true length of his reign, it is startling to hear of Saul's younger son being thirty-five years old at his father's death, born consequently some three years before his father's accession, and five years older than David, the bosom friend of his elder brother Jonathan. The age, too, of Jonathan's child, Mephibosheth, who was five years old at his father's death, would lead one to expect rather a less age for his uncle. Next, as regards the two years. Since David (cp. v. 11; and marg. *reff.*) reigned seven years in Hebron over Judah only, it follows, if the *two years* in the text are correct, either that an interval of five years elapsed between Ish-bosheth's death and David's being anointed "king over all Israel," or that a like interval elapsed between Saul's death and the commencement of Ish-bosheth's reign. Of the two the latter is the more probable, and has the advantage of diminishing Ish-bosheth's age by between five and six years. But the narrative in chs. iii. iv. of the "long war," of the birth of David's six sons, and of Abner's conspiracy and death, seems to imply a longer time than *two* years, in which case both the numerals would have to be corrected.

12. This expedition to Gibeon may have

been for the purpose of shifting his metropolis to his own tribe of Benjamin, and to his family place, "Gibeath of Saul," close to Gibeon, with the further purpose of attacking the kingdom of David. *To go out* (vr. 12, 13) is a technical phrase for going out to war (1 Sam. xviii. 30).

13. On the east of the hill (El-jib, the ancient *Gibcon*) is a copious spring, which issues in a cave excavated in the limestone rock, so as to form a large reservoir. In the trees further down are the remains of a pool or tank of considerable size (120 feet by 110). This is doubtless "the pool of Gibeon."

*sat down*] *i.e.* halted and encamped.

14. *play*] (Cp. Judg. xvi. 25; 1 Sam. xviii. 7). Here, the word is applied to the serious game of war, to be played by twelve combatants on each side, with the two armies for spectators.

16. Cp. Livy's history of the battle between the Horatii and Curiatii. This combat, like that, may have been proposed as a means of avoiding the effusion of blood of two nations united by consanguinity, and having a common powerful enemy in the Philistines.

*Helkath-hazzurim*] *i.e.* "the part, field, or plat (Gen. xxiii. 19) of the sharp edges or blades." This seems, on the whole, the best explanation of this rather obscure name.

17. Neither side had the advantage in the combat of twelve a side; hence the quarrel was fought out with great fierceness by the two armies, and the victory was won by David.

20 left <sup>1</sup>from following Abner. Then Abner looked behind him, 21 and said, *Art thou Asahel?* And he answered, *I am.* And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his <sup>2</sup>armour. But Asahel would not turn aside from following 22 of him. And Abner said again to Asahel, Turn thee aside from following me: wherefore should I smite thee to the ground? 23 how then should I hold up my face to Joab thy brother? Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him <sup>3</sup>under the fifth *rib*, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, *that as many as came to the* 24 *place where Asahel fell down and died stood still.* Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that *lieth* before Giah by 25 the way of the wilderness of Gibeon. ¶ And the children of Benjamin gathered themselves together after Abner, and became 26 one troop, and stood on the top of an hill. Then Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then, ere thou bid the people return from following 27 their brethren? And Joab said, *As God liveth, unless thou* hadst spoken, surely then <sup>4</sup>in the morning the people had <sup>5</sup>gone 28 up every one from following his brother. So Joab blew a trumpet, and all the people stood still, and pursued after Israel 29 no more, neither fought they any more. ¶ And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to 30 Mahanaim. And Joab returned from following Abner: and when he had gathered all the people together, there lacked of 31 David's servants nineteen men and Asahel. But the servants of David had smitten of Benjamin, and of Abner's men, *so that* 32 three hundred and threescore men died. And they took up Asahel, and buried him in the sepulchre of his father, which *was in Beth-lehem.* And Joab and his men went all night, and they came to Hebron at break of day.

<sup>1</sup> Heb. *from after Abner.*

<sup>3</sup> Heb. *from the morning.*

<sup>4</sup> Or, *gone away.*

<sup>2</sup> Or, *spoil.* Judg. 1. 19.

21. *his armour]* Rather, as in the marg., *i.e.* content thyself with the spoil of some inferior soldier for a trophy.

23. *with the hinder end, &c.]* *i.e.* the wooden end, which was more or less pointed to enable the owner to stick it in the ground (1 Sam. xxvi. 7).

*the fifth rib]* The word so rendered here (and in marg. reff.) means the *abdomen*, and is not etymologically connected with the Hebrew for *five*, as the translation "*fifth rib*" supposes, but with a verb meaning to be *fat*, or *strong*.

24. *Ammah...Giah]* Local, and otherwise unknown names.

27. Joab's speech means either "*unless thou hadst spoken* (challenged us to fight, v. 14), *the people would have returned from the pursuit of their brethren* (many hours ago, even) *this morning;*" or, "*If thou hadst not*

*spoken (asked for peace, v. 26), surely the people would have returned, &c., in the morning,* *i.e.* would not have ceased the pursuit till the morning." The latter interpretation is the more accordant with Joab's boastful character.

29. *through the plain]* See 1 Sam. xxiii. 24. Bithron is unknown. From the expression *all (the) Bithron*, it seems likely that it is a tract of country, intersected by ravines lying on the east side of Jordan.

32. Joab, having stopped the pursuit, passed the night with his army on the field of battle; the next morning he numbered the missing, and buried the dead; they carried the body of Asahel to Bethlehem and buried him there, and then joined David at Hebron. Hebron would be about 14 miles from Bethlehem, or about five hours' march.

**CHAP. 3.** NOW there was long war between the house of Saul and the house of David: but David waxed stronger and stronger, 2 and the house of Saul waxed weaker and weaker. ¶ And unto David were sons born in Hebron: and his firstborn was Ammon, 3 <sup>b</sup>of Ahinoam the Jezreelite; and his second, <sup>1</sup>Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah the daughter of Talmai king of Geshur; 4 and the fourth, <sup>a</sup>Adonijah the son of Haggith; and the fifth, 5 Shephatiah the son of Abital; and the sixth, Ithream, by Eglah David's wife. These were born to David in Hebron. ¶ And it came to pass, while there was war between the house of Saul and the house of David, that Abner made himself strong for the 7 house of Saul. And Saul had a concubine, whose name was <sup>c</sup>Rizpah, the daughter of Aiah: and *Ish-bosheth* said to Abner, Wherefore hast thou gone in unto my father's concubine? 8 Then was Abner very wroth for the words of *Ish-bosheth*, and said, *Am I* <sup>d</sup>a dog's head, which against Judah do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to day with a fault 9 concerning this woman? <sup>e</sup>So do God to Abner, and more also, except, <sup>f</sup>as the LORD hath sworn to David, even so I 10 do to him; to translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, 11 <sup>g</sup>from Dan even to Beer-sheba. And he could not answer Abner 12 a word again, because he feared him. ¶ And Abner sent messengers to David on his behalf, saying, Whose <sup>h</sup>is the land? saying also, Make thy league with me, and, behold, my hand 13 shall be with thee, to bring about all Israel unto thee. And he said, Well; I will make a league with thee: but one thing I require of thee, <sup>i</sup>that is, <sup>j</sup>Thou shalt not see my face, except thou first bring <sup>k</sup>Michal Saul's daughter, when thou comest to

<sup>a</sup> 1 Chr. 3. 1-4.  
<sup>b</sup> 1 Sam. 25. 43.  
<sup>c</sup> 1 Sam. 27. 8.  
<sup>d</sup> ch. 13. 37.  
<sup>e</sup> 1 Kiu. 1. 5. & 2. 5.

<sup>f</sup> ch. 21. 8, 10.  
<sup>g</sup> ch. 10. 21.  
<sup>h</sup> Deut. 23. 18.  
<sup>i</sup> 1 Sam. 21. 14. ch. 9. 8.

<sup>j</sup> Ruth 1. 17.  
<sup>k</sup> 1 Kin. 10. 2.  
<sup>l</sup> 1 Sam. 15. 28.  
<sup>m</sup> 1 Chr. 12. 23.  
<sup>n</sup> Judg. 20. 1.

<sup>o</sup> So Gen. 43. 3.  
<sup>p</sup> 1 Sam. 18. 20.

<sup>1</sup> Or, *Daniel*, 1 Chr. 3. 1.

<sup>2</sup> *Icb. saying.*

**III. 3. Chileab]** In the duplicate passage (see marg.) David's second son is called *Daniel* (God is my judge), a name given to him in commemoration of the death of Nabal (1 Sam. xxv. 39). *Chileab* seems to be made up of the three first letters of the following Hebrew word, through an error of the transcriber, and intended to be erased.

**Talmai king of Geshur]** Talmai was the name of one of the sons of Anak at Hebron (Num. xiii. 22); this Talmai was perhaps of the same race.

**Geshur]** Where he reigned was in Bashan, and we know from *Dut.* iii. 11, that Og, king of Bashan, was of the "remnant of the giants." See 1 Sam. xxvii. 8 note.

**4. Adonijah]** The same who, when David was dying, aspired to the crown, and was put to death by Solomon.

**Shephatiah]** "God is judge." This is the same name as *Jehoshaphat*, only with the two elements composing it placed in inverted order. Nothing more is known of him or of his brother Ithream.

**6. Render,** "And it came to pass, while the war between the house of Saul and

the house of David lasted, that Abner assisted the house of Saul."

**7. Rizpah, the daughter of Aiah]** For the sequel of her history, see marg. ref. *Aiah*, was an Edomites, or rather Horite name (Gen. xxxvi. 24).

**8. The words against Judah** are very obscure. If the text be correct, the words would seem to be *Ish-bosheth*'s, who in his anger had charged Abner with being a vile partisan of Judah: Abner retorts, *Am I* (as you say) *a dog's head which belongeth to Judah, or on Judah's side? This day I show you kindness, &c., and this day thou chargest me with a fault, &c.*

**12. Whose is the land?** Meaning, Is not the land thine by God's promise?

**13. David's motive** in requiring the restitution of Michal was partly his affection for her, and his memory of her love for him; partly the wish to wipe out the affront put upon him in taking away his wife, by obtaining her return; and partly, also, a politic consideration of the effect on Saul's partisans of a daughter of Saul being David's queen.

14 see my face. And David sent messengers to Ish-bosheth Saul's son, saying, Deliver me my wife Michal, which I espoused  
 \* 1 Sam. 18. 15 to me "for an hundred foreskins of the Philistines. And Ish-bosheth sent, and took her from her husband, even from Phaltiel  
 25. 27.  
 \* 1 Sam. 25.  
 44. *Phaltiel.*  
 v ch. 19. 16.  
 \* ver. 9.  
 \* 1 Chr. 12.  
 29.  
 \* ver. 10, 12.  
 \* 1 Kin. 11.  
 37.  
 \* 1 Sam. 20.  
 6.  
 Isai. 37. 28.

16 the son of Laish. And her husband went with her 'along weeping behind her to Bahurim. Then said Abner unto him, 17 Go, return. And he returned. ¶ And Abner had communication with the elders of Israel, saying, Ye sought for David <sup>in</sup> times past to be king over you: now then do it: <sup>for</sup> the Lord hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hand of the Philistines, 19 and out of the hand of all their enemies. And Abner also spake in the ears of Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, 20 and that seemed good to the whole house of Benjamin. So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that were with him a feast. 21 And Abner said unto David, I will arise and go, and <sup>will</sup> gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest reign over all that thine heart desireth. And David sent Abner away; and he went in peace. 22 ¶ And, behold, the servants of David and Joab came from pursuing a troop, and brought in a great spoil with them: but Abner was not with David in Hebron; for he had sent him away, 23 and he was gone in peace. When Joab and all the host that was with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace. Then Joab came to the king, and said, What hast thou done? behold, Abner came unto thee; why is it that thou hast sent him away, and he is quite gone? Thou knowest Abner the son of Ner, that he came to deceive thee, and to know <sup>thy</sup> going out and thy coming in, and to know all that thou doest. ¶ And when Joab was come out from David, he sent messengers after Abner, which brought him again from the

<sup>1</sup> Heb. *going and weeping.*

<sup>2</sup> Heb. *both yesterday and the third day.*

14. *sent messengers to Ish-bosheth.*] Not to Abner, for the league between David and Abner was a profound secret, but to Ish-bosheth who, David knew, must act, feeble as he was, at Abner's dictation. Abner's first act of overt allegiance to David was thus done at Ish-bosheth's bidding; and the effect of the humiliation laid upon Ish-bosheth in exposing his weakness to his own subjects, and so shaking their allegiance to him, was such that Abner needed to use no more disguise.

16. *Bahurim.*] Best known as the residence of Shimei, and as the place where Jonathan and Ahimaaz were concealed in a well on the occasion of David's flight from Absalom (xvi. 5, xvii. 18). It seems to have been situated in the southern border of the tribe of Benjamin, and on the route from Jerusalem to the Jordan fords, since Phaltiel came from Mahanaim (ii. 8).

17. *Ye sought for David, &c.*] Cp. 1 Sam. xviii. 5. It was only by Abner's great influence that the elders of Israel had been

restrained hitherto from declaring for David, and this accounts for Ish-bosheth's helpless submission to his uncle's dictation.

20. *twenty men.*] These were doubtless his official suite as Ish-bosheth's envoy to conduct Michal to David, but privy and consenting to his intrigue with David. It is remarkable that not a word should be said about the meeting of David and Michal.

21. Abner repeats the offer (v. 12); and the condition of Michal's return (v. 13) being now fulfilled, David accepts it, and the league between them was solemnly ratified at David's board, amidst the rites of hospitality.

24. Joab saw that if Abner was reconciled to David, his own post as second in the state would be forfeited; and then with characteristic unscrupulousity he proceeded to take Abner's life.

26. *the well of Sirah.*] Nowhere else mentioned; according to Josephus, about two and a half miles from Hebron.

27 well of Sirah: but David knew *it* not. And when Abner was returned to Hebron, Joab <sup>2</sup>took him aside in the gate to speak with him <sup>1</sup>quietly, and smote him there <sup>2</sup>under the fifth *rib*, 28 that he died, for the blood of <sup>3</sup>Asahel his brother. ¶ And afterward when David heard *it*, he said, I and my kingdom are guiltless before the LORD for ever from the <sup>2</sup>blood of Abner the 29 son of Ner: <sup>4</sup>let it rest on the head of Joab, and on all his father's house; and let there not <sup>5</sup>fail from the house of Joab one <sup>6</sup>that hath an issue, or that is a leper, or that leaneth on a 30 staff, or that falleth on the sword, or that lacketh bread. So Joab and Abishai his brother slew Abner, because he had slain 31 their brother <sup>3</sup>Asahel at Gibeon in the battle. ¶ And David said to Joab, and to all the people that *were* with him, <sup>7</sup>Rend your clothes, and <sup>8</sup>gird you with sackcloth, and mourn before 32 Abner. And king David *himself* followed the <sup>9</sup>bier. And they buried Abner in Hebron: and the king lifted up his voice, and 33 wept at the grave of Abner; and all the people wept. And the king lamented over Abner, and said,

Died Abner as a <sup>10</sup>fool dieth?

34 Thy hands *were* not bound, nor thy feet put into fetters:

As a man falleth before <sup>11</sup>wicked men, <sup>12</sup>so fallest thou.

35 ¶ And all the people wept again over him. And when all the people came <sup>13</sup>to cause David to eat meat while it was yet day, David sware, saying, <sup>14</sup>So do God to me, and more also, if I taste 36 bread, or ought else, <sup>15</sup>till the sun be down. And all the people took notice of *it*, and it <sup>16</sup>pleased them: as whatsoever the king 37 did pleased all the people. For all the people and all Israel understood that day that it was not of the king to slay Abner the 38 son of Ner. ¶ And the king said unto his servants, Know ye not that there is a prince and a great man fallen this day in 39 Israel? And I am this day <sup>17</sup>weak, though anointed king; and these men the sons of Zeruiah <sup>18</sup>be too hard for me: <sup>19</sup>the LORD shall reward the doer of evil according to his wickedness.

**CHAP. 4.** AND when Saul's son heard that Abner was dead in Hebron, "his hands were feeble, and all the Israelites were 2 <sup>20</sup>troubled. And Saul's son had two men *that were* captains of bands: the name of the one *was* Baanah, and the name of the <sup>21</sup>other Rechab, the sons of Rimmon a Beerothite, of the children

<sup>1</sup> Or, *peaceably*.

<sup>2</sup> Heb. *bloots*.

<sup>3</sup> Heb. *be cut off*.

<sup>4</sup> Heb. *bed*.

<sup>5</sup> Heb. *children of iniquity*.

<sup>6</sup> Heb. *was good in their eyes*.

<sup>7</sup> Heb. *tender*.

<sup>8</sup> Heb. *second*.

29. The curse of David proves that Joab was not justified as blood-revenger or *Goel* (v. 27) in taking away Abner's life.

*that leaneth on a staff*] Rather, a *crutch*. The phrase denotes one lame or infirm. For similar instances of hereditary disease and poverty as a punishment of great sin, see 1 Sam. ii. 31-33, 36; 2 K. v. 27; John ix. 2.

33. *lamented*] *i.e.* composed and sang the funeral dirge which follows (cp. i. 17).

*Died Abner, &c.*] *i.e.* The great and noble and valiant Abner had died as ignobly and as helplessly as the meanest churl!

34. *Thy hands were not bound, &c.*] This thought prepares the way for the solution; Abner had been treacherously murdered by wicked men.

35. *to eat meat, &c.*] Fasting was a sign of the deepest mourning (i. 12). The fast lasted till the sun was set.

**IV. 2. Beeroth**] See marg. ref. From Josh. ix. 17, it might have been expected that the population of Beeroth would be Canaanite. But from some unknown cause the Canaanite inhabitants of Beeroth had fled to Gittaim—perhaps the same as Gath—and continued there as sojourners. If this flight of the Beerothites took place at the time of Saul's cruel attack upon the Gibeonites (2 Sam. xxi. 1, 2), Baanah and Rechab may have been native Beerothites, and have been instigated to murder the son of Saul by a desire to avenge the blood of their countrymen. The fact of their being reckoned as Benjamites is quite com-

<sup>z</sup> 1 Kin. 2. 5.  
<sup>So</sup> ch. 20. 9.  
<sup>10.</sup>  
<sup>y</sup> ch. 4. 6.  
<sup>\*</sup> ch. 2. 23.

<sup>a</sup> 1 Kin. 2.  
32, 33.

<sup>b</sup> Lev. 15. 2.

<sup>c</sup> ch. 2. 23.  
<sup>d</sup> Josh. 7. 6.  
ch. 1. 2, 11.  
<sup>e</sup> Gen. 37. 31.

<sup>f</sup> ch. 13. 12.

<sup>g</sup> ch. 12. 17.  
Jer. 16. 7.  
<sup>h</sup> Ruth 1. 17.  
<sup>i</sup> ch. 1. 12.

<sup>k</sup> ch. 19. 7.  
<sup>l</sup> See ch. 10.

1 Kin. 2. 5,  
6, 33, 34.  
Ps. 28. 4.  
& 62. 12.

2 Tim. 4. 14.  
<sup>a</sup> Ezra 4. 4.  
Isai. 13. 7.

<sup>b</sup> Mtt. 2. 3.

<sup>a</sup> Josh. 18. 25.<sup>d</sup> Neh. 11. 33.<sup>e</sup> ch. 9. 3.<sup>f</sup> 1 Sam. 20. 1, 11.<sup>g</sup> ch. 2. 23.<sup>h</sup> 1 Sam. 19. 2, 10, 11.  
& 23. 15.  
& 25. 20.<sup>i</sup> Gen. 48. 16.  
1 Kin. 1. 20.  
Ps. 31. 7.  
<sup>k</sup> ch. 1. 2, 4,  
15.<sup>l</sup> Gen. 9. 5,  
6.  
<sup>m</sup> ch. 1. 15.<sup>n</sup> ch. 3. 32.<sup>a</sup> 1 Chr. 11. 1-9.  
<sup>b</sup> Gen. 20. 14.

of Benjamin: (for <sup>c</sup>Beeroth also was reckoned to Benjamin: 3 and the Beerothites fled to <sup>d</sup>Gittaim, and were sojourners there 4 until this day.) ¶ And Jonathan, Saul's son, had a son that was lame of his feet. He was five years old when the tidings came of Saul and Jonathan <sup>f</sup>out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name was <sup>g</sup>Mephibosheth. ¶ And the sons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth, who lay on a bed at noon. And they came thither into the midst of the house, as though they would have fetched wheat; and they smote him <sup>h</sup>under the fifth rib: and Rechab and Baanah his brother escaped. For when they came into the house, he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and took his head, 8 and gat them away through the plain all night. And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth the son of Saul thine enemy, <sup>i</sup>which sought thy life; and the LORD hath avenged my lord the king this day of Saul, and of his seed. ¶ And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, As the LORD liveth, <sup>j</sup>who hath redeemed my soul out of all adversity, when <sup>k</sup>one told me, saying, Behold, Saul is dead, <sup>l</sup>thinking to have brought good tidings, I took hold of him, and slew him in Ziklag, <sup>m</sup>who thought that I would have given him a reward for 11 his tidings: how much more, when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now <sup>n</sup>require his blood of your hand, and take you 12 away from the earth? And David <sup>o</sup>commanded his young men, and they slew them, and cut off their hands and their feet, and hanged them up over the pool in Hebron. But they took the head of Ish-bosheth, and buried it in the <sup>p</sup>sepulchre of Abner in Hebron.

**CHAP. 5.** THEN <sup>q</sup>came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, <sup>r</sup>we are thy bone and thy

<sup>1</sup> Or, *Merib-baal*, 1 Chr. 8.

34. &amp; 9. 40.

<sup>2</sup> Heb. *he was in his own eyes as a bringer*, &c.<sup>3</sup> Or, *which was the reward I gave him for his tidings*.

patible with their being Canaanites by blood.

4. This mention of Mephibosheth seems to be inserted here partly to show that with the death of Ish-bosheth the cause of the house of Saul became hopeless, and partly to prepare the way for the subsequent mention of him (ix., xvi. 1-4, xix. 25).

5. *lay on a bed at noon*] Render, "was taking his midday rest," according to the custom of hot countries.

6. *as though they would have fetched wheat*] This is a very obscure passage, and the double repetition in vv. 6 and 7 of the murder of the king and of the escape of the assassin, is hard to account for. Rechab and Baanah came into the house under the pretence of getting grain, probably for the band which they commanded, out of the king's storehouse, and so contrived to get

access into the king's chamber; or, they found the wheat-carriers (the persons whose business it was to carry in grain for the king's household) just going into the king's house, and by joining them got into the midst of the house unnoticed. If the latter be the sense, the literal translation of the words would be: "And behold (or, and thicker) there came into the midst of the house the carriers of wheat, and they (i.e. Rechab and Baanah) smote him, &c."

12. *cut off their hands, &c.*] After they were dead. Their hands and feet were hung up in a place of public resort, both to deter others and also to let all Israel know that David was not privy to the murder of Ish-bosheth.

V. 1. Cp. marg. ref. The chronicler adds some interesting details (xii. 23-40) of the manner in which the various tribes

2 flesh. Also in time past, when Saul was king over us, <sup>c</sup>thou  
wast he that leddest out and broughtest in Israel: and the <sup>c</sup>Lord  
said to thee, <sup>d</sup>Thou shalt feed my people Israel, and thou shalt  
3 be a captain over Israel. <sup>e</sup>So all the elders of Israel came to  
the king to Hebron; <sup>f</sup>and king David made a league with them  
in Hebron <sup>g</sup>before the <sup>c</sup>Lord: and they anointed David king  
4 over Israel. David *was* thirty years old when he began to  
5 reign, <sup>h</sup>and he reigned forty years. In Hebron he reigned over  
Judah <sup>i</sup>seven years and six months: and in Jerusalem he reigned  
6 thirty and three years over all Israel and Judah. ¶ And the  
king and his men went <sup>k</sup>to Jerusalem unto <sup>l</sup>the Jebusites, the  
inhabitants of the land: which spake unto David, saying,  
Except thou take away the blind and the lame, thou shalt not  
7 come in hither: <sup>l</sup>thinking, David cannot come in hither. Never-  
theless David took the strong hold of Zion: <sup>m</sup>the same *is* the  
8 city of David. And David said on that day, Whosoever getteth  
up to the gutter, and smiteth the Jebusites, and the lame and  
the blind, *that are hated of David's soul*, <sup>n</sup>he shall be chief and  
captain. <sup>o</sup>Wherefore they said, The blind and the lame shall  
c 1 Sam. 18.  
13.  
d 1 Sam. 18.  
1, 12.  
Ps. 78, 71.  
See ch. 7, 17.  
1 Chr. 11, 3.  
2 Kin. 11.  
17.  
Judg. 11.  
11.  
1 Chr. 26.  
31.  
& 29, 27.  
ch. 2, 11.  
1 Chr. 3, 4.  
Judg. 1, 21.  
Josh. 15, 63.  
Judg. 1, 8.  
& 19, 11.  
m 1 Kin. 2.  
10.  
& 8, 1.  
<sup>o</sup> 1 Chr. 11.  
6—9.

Or, saying, David shall not, &c.      <sup>2</sup> Or, Because they had said, even the blind and the lame, He shall not come into the house.

from both sides of the Jordan came to Hebron to make David king, and of the joyful festivities on the occasion. The consummation to which events in God's Providence had been leading had now come. Saul and Jonathan, Abner and Ish-bosheth, were dead; David was already head of a very large portion of Israel; the Philistines, and perhaps the remnant of the Canaanites, were restless and threatening; and it was obviously the interest of the Israelitish nation to unite themselves under the sovereignty of the valiant and virtuous son of Jesse, their former deliverer, and the man designated by the word of God as their Captain and Shepherd. Accordingly he was at once anointed king over all Israel (cp. ii 4 note).

3. before the LORD] Abiathar and Zadok the priests were both with David, and the Tabernacle and Altar may have been at Hebron, though the Ark was at Kirjath-jearim.

4. The age of David is conclusive as to the fact that the earlier years of Saul's reign (during which Jonathan grew up to be a man) are passed over in silence, and that the events narrated from 1 Sam. xiii. to the end of the Book did not occupy above ten years. If David was twenty years old at the time he slew Goliath, four years in Saul's service, four years of wandering from place to place, one year and four months in the country of the Philistines, and a few months after Saul's death, would make up the ten years necessary to bring him to the age of thirty.

6. David immediately after being anointed king of Israel, probably wished to signalise his accession by an exploit which would be popular with all Israel, and especially with

Saul's tribe, Benjamin. He discerned the importance of having Jerusalem for his capital both because it belonged as much to Benjamin as to Judah, and on account of its strong position.

*Except thou take away the blind, &c.]*  
Rather, "and (the Jebusite) spake to David, saying, Thou shalt not come hither, but the blind and the lame shall keep thee off," i.e. so far shalt thou be from taking the stronghold from us, that the lame and blind shall suffice to defend the place.

7. *the stronghold of Zion*] Or *castle* (1 Chr. xi. 5, 7). The ancient Zion was the hill on which the Temple stood, and the castle seems to have been immediately to the north of the Temple. The modern Zion lies to the south-west of the Temple.

*the same is the city of David] The name afterwards given to it (v. 9), and by which it was known in the writer's time.*

8. i.e. "Whosoever will smite the Jebusites, let him reach both the lame and the blind, who are the hated of David's soul, by the gutter or water-course, and he shall be chief." The only access to the citadel was where the water had worn a channel (some understand a subterranean channel), and where there was, in consequence, some vegetation in the rock. Joab (see marg. ref.) took the hint, and with all the activity that had distinguished his brother Asahel (ii. 18), climbed up first. *The blind and the lame* are either literally such, placed there in derision by the Jebusites who thought the stronghold impregnable, or they are the Jebusite garrison, so called in derision by David.

Wherefore they said, &c.] i.e. it became a proverb (as in 1 Sam. xix. 24). The pro-

9 not come into the house. ¶ So David dwelt in the fort, and called it <sup>o</sup>the city of David. And David built round about from 10 Millo and inward. And David <sup>1</sup>went on, and grew great, and 11: the LORD God of hosts *was* with him. ¶ And <sup>2</sup>Hiram king of Tyre sent messengers to David, and cedar trees, and carpenters, 12 and <sup>2</sup>masons: and they built David an house. And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for his people Israel's 13 sake. ¶ And <sup>2</sup>David took *him* more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet 14 sons and daughters born to David. And <sup>2</sup>these *he* the names of those that were born unto him in Jerusalem; <sup>3</sup>Shaminuah, and 15 Shobab, and Nathan, and Solomon, Ibbhar also, and <sup>4</sup>Elishua, 16 and Nepheg, and Japhia, and Elishama, and <sup>5</sup>Eliada, and 17 Eliphaleth. ¶ <sup>6</sup>But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard *of it*, <sup>7</sup>and went down to the hold. 18 The Philistines also came and spread themselves in <sup>8</sup>the valley 19 of Rephaim. And David <sup>9</sup>enquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David, Go up: for I will 20 doubtless deliver the Philistines into thine hand. And David came to <sup>10</sup>Baal-perazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that 21 place <sup>11</sup>Baal-perazim. And there they left their images, and 22 David and his men <sup>12</sup>burned them. ¶ <sup>13</sup>And the Philistines came up yet again, and spread themselves in the valley of 23 Rephaim. And when <sup>14</sup>David enquired of the LORD, he said, <sup>15</sup>Heb. *went going and grow-* <sup>3</sup> Or, *Shimea*, 1 Chr. 3. 5. <sup>6</sup> That is, *The plain of* <sup>ing.</sup> <sup>4</sup> Or, *Elishua*, 1 Chr. 3. 6. <sup>7</sup> *breaches*. <sup>2</sup> Heb. *hewers of the stone* <sup>5</sup> Or, *Beeliada*, 1 Chr. 14. 7. <sup>7</sup> Or, *took them away*. <sup>16</sup> ver. 19.

verb seems merely to have arisen from the blind and the lame being the *hated* of *David's soul*, and hence to have been used proverbially of any that were hated, or unwelcome, or disagreeable.

9. *David dwelt in the fort*] or stronghold, (as in v. 7) *i.e.* eventually, when the buildings were completed, which may not have been for two or three years. Millo appears to have been a fortress of some kind, the northern defence of the city of David, and to have been a part of the original Canaanite defences of Zion, as appears probable also from there having been a fortress called the *house of Millo* in the Canaanite city of Shechem. (Judg. ix. 6 note, and 20.) *Millo* may be the native name. Some identify it with the great platform called the Huram or Sheriff.

David built round about] Probably meaning built his own house and other houses and streets, all, in short, that caused it to be called the *city of David*. (Cp. 1 Chr. xi. 8.) The buildings were within, on the south of Millo, so as to be protected by it on the north, as they were east, west, and south, by the precipitous ravines.

11. *Hiram king of Tyre*] Now mentioned for the first time. He survived David, and continued his friendship to Solomon (marg. ref.). The news of the capture of the city of the Jebusites had doubtless reached Tyre, and created a great impression of David's power.

17. *the hold*] Not the same place which is so named in rr. 7 and 9, but probably the cave (or hold) of Adullam (xxiii. 13). The invasion most probably took place before David had completed his buildings in the city of David; and is probably referred to in xxiii. 8-17.

20. *Baal-perazim*] *Master or possessor of breaches*, equivalent to *place of breaches*. It was on a hill near Gibeon (see marg. ref.).

21. *And there they left their images*] An indication of the precipitancy of their flight, and the suddenness with which the Israelites burst upon them like a "breach of waters." The A. V. rendering *burned them*, does not give a translation (cp. marg.), but a gloss, warranted by the explanation given in marg. ref.

23. *the mulberry trees*] Rather, the *Bacatree*, and found abundantly near Mecca. It

Thou shalt not go up; *but* fetch a compass behind them, and 24 come upon them over against the mulberry trees. And let it be, when thou <sup>c</sup>hearrest the sound of a going in the tops of the mulberry trees, that then thou shalt bestir thyself: for then <sup>d</sup>shall the **LORD** go out before thee, to smite the host of the 25 Philistines. And David did so, as the **LORD** had commanded him; and smote the **Philistines** from <sup>e</sup>Geba until thou come to <sup>f</sup>Gazer.

**CHAP. 6.** AGAIN, David gathered together all *the chosen men of* 2 Israel, thirty thousand. And <sup>g</sup>David arose, and went with all the people that *were* with him from <sup>h</sup>Baale of Judah, to bring up from thence the ark of God, <sup>i</sup>whose name is called by the name of the **LORD** of hosts <sup>j</sup>that dwelleth *between* the cheru- 3 bims. And they <sup>k</sup>set the ark of God <sup>l</sup>upon a new cart, and brought it out of the house of Abinadab that *was* in <sup>m</sup>Gibeah: and Uzzah and Ahio, the sons of Abinadab, drove the new cart. 4 And they brought it out of <sup>n</sup>the house of Abinadab which *was* at Gibeah, <sup>o</sup>accompanying the ark of God: and Ahio went 5 before the ark. And David and all the house of Israel played before the **LORD** on all manner of *instruments made of* fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, 6 and on cymbals. ¶ And when they came to <sup>p</sup>Nachon's threshingfloor, Uzzah <sup>q</sup>put forth *his hand* to the ark of God, and took 7 hold of it; for the oxen <sup>r</sup>shook it. And the anger of the **LORD** was kindled against Uzzah; and <sup>s</sup>God smote him there for *his* 8 <sup>t</sup>error; and there he died by the ark of God. And David was

<sup>1</sup> Or, *Baalah*, that is *Kirjath-*  
*jeirim*, Josh. 15. 9, 60.

<sup>2</sup> Or, *at which the name, even*

*the name of the Lord of*  
*hosts, was called upon.*

<sup>3</sup> Heb. *made to ride.*

<sup>4</sup> Or, *The hill.*

<sup>5</sup> Heb. *with,*

<sup>6</sup> Or, *stumbled.*

<sup>7</sup> Or, *rashness.*

<sup>c</sup> So 2 Kin. 7. 6.

<sup>d</sup> Judg. 4.14.

<sup>e</sup> 1 Chr. 14.

16.

*Gibeon.*

<sup>f</sup> Josh. 16.10.

<sup>g</sup> 1 Chr. 13. 5, 6.

<sup>h</sup> 1 Sam. 4.4.

Ps. 80. 1.

<sup>i</sup> See Num.

7. 9.

1 Sam. 6. 7.

<sup>j</sup> 1 Sam. 7. 1.

<sup>k</sup> 1 Chr. 13.

9. he is

*called,*

*Chidon.*

<sup>l</sup> See Num.

4. 15.

<sup>m</sup> 1 Sam. 6. 19.

is very like the balsam-tree, and probably ther, *on the hill* (as in marg. and 1 Sam. vii. 1). It does not at all follow that Abinadab was still alive, nor can we conclude from Uzzah and Ahio being called *sons of Abinadab*, that they were literally his children. They may well have been sons of Eleazar and grandsons of Abinadab, or yet more remote descendants; since there is no distinct evidence that Abinadab was alive even when the ark was brought to Kirjath-jeirim. The house may have retained the name of “the house of Abinadab” long after his death.

**25. Geba** Better, as in marg. ref. *Gilcon.* **Gazer** should be “**Gezer**” (Josh. x. 33, &c.); it lay between the nether Bethhoron and the sea; on the direct route therefore which the **Philistines**, fleeing from Gibeon, would take. The exact site has now been identified (1 K. ix. 16 note).

**VI. 1. Again**] It should be, “**and David again gathered,**” &c., *i.e.* after the previous gathering, either for his election to the kingdom (v. 1-3) or for the **Philistine** war (v. 17-25), he assembled them again for the peaceful purpose of bringing up the Ark to Mount Zion (see marg. ref.). The whole narrative indicates the progressive consolidation of David's power, and the settlement of his monarchy on strong foundations.

**2. from Baale of Judah**] See marg. and 1 Sam. vi. 21 note.

**[whose name, &c.]** The literal rendering is, “Upon which is called the Name, the Name of Jehovah of Hosts, Who sits upon the Cherubim,” *i.e.* the Ark which is called after the Lord of Hosts and bears His Name (see Deut. xxviii. 10; 1 K. viii. 43; Isa. iv. 1).

**3. the house of Abinadab in Gibeal.**] Ra-

*cornets*] *i.e.* danced to music vocal and instrumental (see Judg. xvi. 25 note).

*cornets*] Rather, from the etymology of the Heb. word (*to shake*), and their being coupled with the *cymbals*, and being rendered *sistra* in the Vulg., some kind of instrument with bells or rings, which gave a sound by being shaken.

**6. shook it]** The use of the Heb. word here is unusual. Some take the word as in 2 K. ix. 33, and render the passage: *The oxen were throwing, or had thrown it down*, very likely by turning aside to eat what grain there might be on the threshing-floor.

**7. for his error]** The Heb. is difficult, and some prefer the reading of the parallel passage, *because...ask* (1 Chr. xiii. 10).

**8. displeased]** *Grief* allied to *anger* seems to be intended. Cp. 1 Sam. xv. 11 note. On the name of the place, *cp. v. 20.*

displeased, because the **LORD** had <sup>1</sup>made a breach upon Uzzah: and he called the name of the place <sup>2</sup>Perez-uzzah to this day.

<sup>1</sup> Ps. 110.  
<sup>120.</sup>  
 See Luke 5. 8, 9.  
<sup>1</sup> 1 Chr. 13.  
 13.  
<sup>1</sup> 1 Chr. 13.  
 14.  
<sup>1</sup> Gen. 30. 27.  
 & 39. 5.  
<sup>11</sup> 1 Chr. 15.  
 25.  
<sup>1</sup> Num. 4. 15.  
 Josh. 3. 3.  
<sup>1</sup> See 1 Kin. 8. 5.  
<sup>1</sup> 1 Chr. 15. 20.  
<sup>1</sup> See Exod. 15. 20.  
<sup>1</sup> Ps. 30. 11.  
<sup>1</sup> 1 Sam. 2. 18.  
<sup>1</sup> 1 Chr. 15. 27.  
<sup>1</sup> 1 Chr. 15. 28.  
<sup>1</sup> 1 Chr. 15. 29.  
<sup>1</sup> 1 Chr. 10. 1.  
<sup>1</sup> 1 Chr. 15. 1.  
 Ps. 132. 8.  
<sup>1</sup> 1 Kin. 8. 5.  
 62. 63.  
<sup>1</sup> 1 Kin. 8. 55.  
<sup>1</sup> 1 Chr. 16. 2.  
<sup>1</sup> 1 Chr. 16. 3.

9 ¶ And <sup>1</sup>David was afraid of the **LORD** that day, and said, How 10 shall the ark of the **LORD** come to me? So David would not remove the ark of the **LORD** unto him into the city of David: but David carried it aside into the house of Obed-edom <sup>1</sup>the 11 Gittite. <sup>1</sup>And the ark of the **LORD** continued in the house of Obed-edom the Gittite three months: and the **LORD** <sup>1</sup>blessed 12 Obed-edom, and all his household. ¶ And it was told king David, saying, The **LORD** hath blessed the house of Obed-edom, and all that *pertaineth* unto him, because of the ark of God. "So David went and brought up the ark of God from the house 13 of Obed-edom into the city of David with gladness. And it was so, that when <sup>1</sup>they that bare the ark of the **LORD** had gone six 14 paces, he sacrificed <sup>1</sup>oxen and fatlings. And David <sup>1</sup>danced before the **LORD** with all *his* might; and David *was* girded 15 <sup>1</sup>with a linen ephod. <sup>1</sup>So David and all the house of Israel brought up the ark of the **LORD** with shouting, and with the 16 sound of the trumpet. ¶ And <sup>1</sup>as the ark of the **LORD** came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the 17 **LORD**; and she despised him in her heart. ¶ And <sup>1</sup>they brought in the ark of the **LORD**, and set it in <sup>1</sup>his place, in the midst of the tabernacle that David had <sup>1</sup>pitched for it: and David <sup>1</sup>offered 18 burnt offerings and peace offerings before the **LORD**. And as soon as David had made an end of offering burnt offerings and peace offerings, <sup>1</sup>he blessed the people in the name of the **LORD** 19 of hosts. <sup>1</sup>And he dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece of flesh, and a flagon

<sup>1</sup> Heb. *broken*.

<sup>2</sup> That is, *The breach of Uzzah*.

<sup>3</sup> Heb. *stretched*.

10. Obed-edom was a Levite of the family of Merari, being (1 Chr. xv. 18-24, xvi. 38) a son of Jeduthun, who was a Merarite. He was a porter, a player on the harp, and was one of the Levites specially designated to take part in the musical services on the occasion of bringing up the Ark to Zion, and to minister before it when brought up. He is called a *Gittite* perhaps from *Gath-Rimmon*, in Manasseh, which belonged to the Kohathites (Josh. xxi. 25). Marriage with a Kohathite, or some other cause, would account for his dwelling in a Kohathite city.

12. *with gladness!* Especially with joyful music and song (1 Chr. xv. 16, &c.).

13. The meaning is, not that they sacrificed oxen and fatlings every six steps, which would have been impossible, but that when—after the arrangement made by David for the Levites to carry the Ark (1 Chr. xv. 2, 12, 15) they had borne it successfully and with visible tokens of God's favour, out of the house of Obed-edom and six "steps" on the road to the city of David to the sound of the musical instruments,—then they stopped and offered solemn sacrifices. Possibly "the step" may have had a technical sense, and denoted a certain distance, say a *stadium*. Six such distances would have been nearly

a mile, and if the ground was difficult and steep, the successful progress of "those that bare the ark," so far, would have been a fit cause for a thanksgiving sacrifice.

14. *danced!* The Heb. word is found only here and in v. 16. It means "to dance in a circle," hence simply to *dance*. The parallel passage in 1 Chr. xv. 27 gives a widely different sense.

16. *she despised him in her heart!* In the days of Saul the Ark had been neglected (1 Chr. xiii. 3), and Saul had in everything shown himself to be an irreligious king. Michal seems to have been of a like spirit.

The whole section, 2 Sam. vi. 16-36, should be compared with 1 Chr. xv. 29-xvi. 43.

The *peace offerings* were with a special view to feasting the people. (Cp. 1 K. viii. 63-66.)

18. *he blessed the people!* So did Solomon (1 K. viii. 14).

19. *a good piece of flesh!* The word thus paraphrased is only found here and in marg. ref. A piece of meat from the peace offerings is probably meant. From the fact that the chronicler explains the preceding *cake* by the more common word *loaf*, but leaves this obscure word

of wine. So all the people departed every one to his house.  
 20 ¶ Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who <sup>b</sup>uncovered himself to day in the eyes of the handmaids of his servants, as one of 21 the <sup>c</sup>vain fellows <sup>d</sup>shamelessly uncovereth himself! And David said unto Michal, *It was before the LORD, <sup>d</sup>which chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD.* And I will yet be more vile than thus, and will be base in mine own sight: and <sup>e</sup>of the maid-servants which 23 thou hast spoken of, of them shall I be had in honour. Therefore Michal the daughter of Saul had no child <sup>f</sup>unto the day of her death.

**CHAP. 7.** AND it came to pass, <sup>g</sup>when the king sat in his house, and the LORD had given him rest round about from all his 2 enemies; that the king said unto Nathan the prophet, See now, I dwell in <sup>h</sup>an house of cedar, <sup>i</sup>but the ark of God dwelleth 3 within <sup>d</sup>curtains. And Nathan said to the king, Go, do all that <sup>j</sup>is <sup>i</sup>in thine heart; for the LORD <sup>i</sup>is with thee. ¶ And it came to pass that night, that the word of the LORD came unto Nathan, 5 saying, Go and tell <sup>k</sup>my servant David, Thus saith the LORD, 6 Shalt thou build me an house for me to dwell in? Whereas I have not dwelt in <sup>l</sup>any house <sup>m</sup>since the time that I brought up the children of Israel out of Egypt, even to this day, but have 7 walked in <sup>h</sup>a tent and in a tabernacle. In all <sup>n</sup>the places wherein I have <sup>o</sup>walked with all the children of Israel spake I a word with <sup>o</sup>any of the tribes of Israel, whom I commanded <sup>p</sup>to feed

<sup>1</sup> Or, openly.

<sup>2</sup> Or, of the handmaids of my servants.

<sup>3</sup> Heb. to my servant to

David.

<sup>4</sup> any of the judges, 1 Chr.

17. 6.

unexplained, one might infer that it was already obsolete and unknown in his time. The LXX. translates it *a cake baked on the hearth*; the Vulg. *a piece of roast beef, a flagon of wine!* Rather, *“a cake” of grapes or raisins* (Hos. iii. 1; Cant. ii. 5), or made with oil or mead.

**20. Then David returned, &c.]** He had passed his house to accompany the Ark to the tabernacle he had pitched for it, when Michal saw him dancing. He now returns to bless his household. He had blessed the people (v. 18), but there were the inmates of his own house whom the customs of the age did not allow to be present, and so, with his usual considerate kindness and affection, David came to bless them also on this solemn occasion.

**21. play]** See v. 5 note. The speech might be paraphrased, *Before the Lord which chose me, &c., yea, before the Lord have I danced.* He humbles Michal’s pride by the allusion to her father’s rejection, and shows by Saul’s example how little pride contributes to the stability of greatness. Therefore for his part he will not think anything done for the glory of God too mean for him; and if he cannot have honour from Saul’s daughter, he will be content to be honoured by the maid-servants.

<sup>a</sup> Ps. 30, title.

<sup>b</sup> ver. 14, 16.  
<sup>c</sup> 1 Sam. 19.

<sup>d</sup> 24.  
<sup>e</sup> Judg. 9. 4.

<sup>f</sup> 1 Sam. 13.

<sup>14.</sup>

<sup>15. 28.</sup>

<sup>g</sup> See 1 Sam. 15. 35.

<sup>h</sup> 1 Chr. 17. 1, &c.

<sup>i</sup> ch. 5. 11.

<sup>j</sup> See Acts 7. 40.

<sup>k</sup> Ex. 26. 1.

<sup>l</sup> & 30. 21.

<sup>m</sup> 1 Kin. 8. 17, 18.

<sup>n</sup> See 1 Kin. 5. 3.

<sup>o</sup> 1 Chr. 22. 8.

<sup>p</sup> 1 Kin. 8. 16.

<sup>q</sup> Ex. 40. 18.

<sup>r</sup> 10. 34.

<sup>s</sup> Lev. 26. 11.

<sup>t</sup> Deut. 23. 14.

<sup>u</sup> ch. 5. 2.

<sup>v</sup> Ps. 78. 71.

<sup>w</sup> Matt. 2. 6.

**VII. 1.** There is no indication how soon after the bringing up of the Ark these things occurred, but it was probably at no long interval.

**2. Nathan the prophet]** Here first mentioned, but playing an important part afterwards (e.g. xii. 1; 1 K. i. 10; 1 Chr. xxix. 20; 2 Chr. ix. 29). From the two last passages it appears that he wrote the history of David’s reign, and a part at least of Solomon’s. His distinctive title is *the prophet*, that of Gad the seer (ep. 1 Sam. ix. 9). He was probably much younger than David. In v. 3, he spoke his own private opinion; in v. 4, this was corrected by the word of the Lord.

**6. have walked]** Implying the frequent moving of the tabernacle, in the times of the Judges, as opposed to a settled resting in one place. The word *tent*, refers especially to the outward covering of skins, &c.; the *tabernacle* denotes the framework of beards and bars. Observe the constant reference to the Exodus and to the details as given in the Books of Moses.

**7. the tribes of Israel]** The duplicate passage reads *judges* (see marg. and ep. v. 11). But a comparison with such passages as Ps. lxxviii. 67, 68; 1 K. viii. 16; and 1 Chr. xxviii. 4, favours the reading “tribes,” and

<sup>1</sup> 1 Sam. 16.  
<sup>11</sup> 12.  
<sup>14</sup> 1 Sam. 18.  
<sup>14</sup> ch. 5. 10.  
<sup>2</sup> 1 Sam. 31. 6.  
<sup>2</sup> Ps. 53. 23.  
<sup>2</sup> Gen. 12. 2.  
<sup>2</sup> Ps. 44. 2.  
<sup>2</sup> Jer. 24. 6.  
<sup>2</sup> Amos 9. 15.  
<sup>2</sup> Ps. 89. 22.  
<sup>2</sup> Judg. 2. 14,  
<sup>15</sup> 16.  
<sup>1</sup> Sam. 12. 9.  
<sup>11</sup>  
<sup>2</sup> ver. 1.  
<sup>2</sup> Ex. 1. 21.  
<sup>1</sup> Kin. 11. 39.  
<sup>2</sup> 1 Kin. 2. 1.  
<sup>2</sup> Deut. 31. 10.  
<sup>1</sup> Kin. 1. 21.  
<sup>2</sup> 1 Kin. 8. 20.  
<sup>2</sup> Ps. 132. 11.  
<sup>2</sup> 1 Kin. 5. 5.  
<sup>1</sup> Chr. 22. 10.  
<sup>2</sup> ver. 16.  
<sup>2</sup> Ps. 89. 26.  
<sup>2</sup> Ps. 89. 30.  
<sup>31</sup> 32. 33.

my people Israel, saying, Why build ye not me an house of cedar ? 8 Now therefore so shalt thou say unto my servant David, Thus saith the **LORD** of hosts, 'I took thee from the sheepcote, 'from following the sheep, to be ruler over my people, over Israel : 9 and "I was with thee whithersoever thou wentest, "and have cut off all thine enemies, "out of thy sight, and have made thee "a great name, like unto the name of the great *men* that are in 10 the earth. Moreover I will appoint a place for my people Israel, and will "plant them, that they may dwell in a place of their own, and move no more; "neither shall the children of wickedness afflict them any more, as beforetime, and as "since the time that I commanded judges *to be* over my people Israel, and have "caused thee to rest from all thine enemies. Also the **LORD** 12 calleth thee 'that he will make thee an house. And "when thy days be fulfilled, and thou "shalt sleep with thy fathers, "I will set up thy seed after thee, which shall proceed out of thy bowels, 13 and I will establish his kingdom. "He shall build an house for my name, and I will "establish the throne of his kingdom for 14 ever. "I will be his father, and he shall be my son. "If he commit iniquity, I will chasten him with the rod of men, and 15 with the stripes of the children of men: but my mercy shall not

<sup>1</sup> Heb. *from after.*

<sup>2</sup> Heb. *from thy face.*

the phrase is a condensed one, the meaning of which is, that whatever tribe had in times past supplied the ruler of Israel, whether Ephraim in the days of Joshua, or Benjamin in the time of Saul, or Judah in that of David, God had never required any of those tribes to build a house in one of their cities.

*an house of cedar]* See 1 K. vii. 2, 3, x. 17, 21; Jer. xxii. 14, 23. Beams of cedar marked a costly building. The cedar of Lebanon is totally different tree from what we improperly call *the red* or *Virginian cedar*, which supplies the sweet-scented cedar wood, and is really a kind of juniper. The cedar of Lebanon is a close-grained, light-coloured, yellowish wood, with darker knots and veins.

**10.** *Moreover I will appoint, &c.]* It should be: *And I have appointed a place, &c., and have planted them, &c.* This was already done by the consolidation of David's kingdom. The contrast between this and v. 11 is that of the troublous unsettled times of the Judges and the frequent servitudes of Israel in those times, with the settled prosperity and independence of the kingdom of David and Solomon.

**12.** The prophet, having detailed God's past mercies to David, now passes on to direct prophecy, and that one of the most important in the Old Testament.

*I will set up thy seed]* In one sense this manifestly refers to Solomon, David's successor and the builder of the Temple. But we have the direct authority of St. Peter (Acts ii. 30) for applying it to Christ the seed of David, and His eternal kingdom; and the title *the Son of David* given to the

Messiah in the Rabbinical writings, as well as its special application to Jesus in the New Testament, springs mainly from the acknowledged Messianic significance of this prophecy. (See also *Isai. iv. 3; Acts xiii. 34.*)

**13.** *He shall build an house, &c.]* For the fulfilment of this in the person of Solomon, see 1 K. viii. 16-20. For its application to Christ, see *John i. 12; Eph. i. 20-22; 1 Tim. iii. 15; Heb. iii. 6, &c.; and Zech. vi. 12, 13.*

*I will establish the throne of his kingdom for ever]* The words *for ever*, emphatically twice repeated in v. 16, show very distinctly that this prophecy looks beyond the succession of the kings of Judah of the house of David, and embraces the throne of Christ, according to the Angel's interpretation given in *Luke i. 31-33*, where the reference to this passage cannot be mistaken. This is also brought out fully in *Ps. lxxxix. 29, 36, 37.* See also *Dan. vii. 13, 14; Isai. ix. 6, 7; Jer. xxiii. 5, 6, xxxii. 14-21; Ezek. xxiv. 24; Zech. xii. 7, 8; Hos. iii. 5, &c.*

**14.** *I will be his father, &c.]* In *marg. ref.* the equivalent expressions are applied to David. In *Heb. i. 5*, this text is applied to Christ. But in *1 Chr. xvii. 13, xxii. 9, 10, xxviii. 6*, it is expressly appropriated to Solomon.

*with the rod of men, &c.]* i.e. such a chastisement as men inflict upon their children, to correct and reclaim them, not to destroy them. The whole clause is omitted in *1 Chr. xvii. 13.*

**15.** *my mercy shall not depart, &c.]* Hence *Isaiah's saying, the sure mercies of David* (lv. 3), i.e. unfailing, lasting mercies: mercies

depart away from him, <sup>a</sup>as I took *it* from Saul, whom I put away 16 before thee. And <sup>b</sup>thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for 17 ever. According to all these words, and according to all this 18 vision, so did Nathan speak unto David. ¶ Then went king David in, and sat before the Lord, and he said, 'Who *am* I, O Lord GOD? and what *is* my house, that thou hast brought me 19 hitherto? And this was yet a small thing in thy sight, O Lord GOD; <sup>c</sup>but thou hast spoken also of thy servant's house for a great while to come. <sup>d</sup>And *is* this the <sup>e</sup>manner of man, O Lord 20 GOD? And what can David say more unto thee? for thou, 21 Lord GOD, <sup>f</sup>knowest thy servant. For thy word's sake, and according to thine own heart, hast thou done all these great 22 things, to make thy servant know *them*. Wherefore <sup>g</sup>thou art great, O LORD God: for <sup>h</sup>there *is* none like thee, neither *is there any* God beside thee, according to all that we have heard with 23 our ears. And <sup>i</sup>what one nation in the earth *is* like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before <sup>k</sup>thy people, which thou redeemedst to thee from Egypt, *from* the nations and their gods? 24 For <sup>l</sup>thou hast confirmed to thyself thy people Israel *to be* a people unto thee for ever: <sup>m</sup>and thou, Lord, art become their 25 God. And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it 26 for ever, and do as thou hast said. And let thy name be magnified for ever, saying, The LORD of hosts *is* the God over Israel: and let the house of thy servant David be established 27 before thee. For thou, O LORD of hosts, God of Israel, hast <sup>n</sup>revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer 28 unto thee. And now, O Lord God, thou *art* that God, and <sup>o</sup>thy words be true, and thou hast promised this goodness unto thy 29 servant: therefore now <sup>p</sup>let it please thee to bless the house of

<sup>1</sup> Heb. law.<sup>2</sup> Heb. opened the ear, Ruth 4. 4.

1 Sam. 9. 15.

<sup>3</sup> Heb. be thou pleased and bless.

which are like streams of water that never dry up (Isai. xxxiii. 16; Jer. xv. 18). This is explained in v. 16, where the word *established* is the same word as is rendered *sure* in Isaiah.

*before thee]* *Before Me* is probably the true reading in vv. 15, 16 (if the rest of the text be sound), according to the analogy of Jer. xxxv. 19, 1 Sam. ii. 30, 35, and many other places; whereas the idea contained in the reading, *before thee*, is unparalleled. But the reading in 1 Chr. xvii. 13 is quite different: "*As I took it from him that was before thee*," meaning Saul, which gives a very good sense, and suggests that the text here may have been corrupted.

**18. sat before the Lord** In the tent where the Ark was. Standing or kneeling was the usual attitude of prayer (1 K. viii. 22, 54, 55; but cp. Ex. xvii. 12). Modern commentators mostly take the word here in the sense of *waiting, abiding*, not *sitting*: but *sat* is the natural rendering. David sat down to meditate, and then rose up to pray.

**19. is this the manner of man?** Cp. 1 Chr. xvii. 17. Our passage may be thus understood: *But this is the law (or prerogative) *of a great man* to found dynasties which are to last into the far future. David expresses his astonishment that he, of such humble birth, and one so little in his own eyes, should not only be raised to the throne, but be assured of the perpetuity of the succession in his descendants, as if he were a man of high degree.*

**23. the nations and their gods** i.e. the people and the idols of Canaan.

**27. therefore hath thy servant found in his heart, &c.]** The promises of God are the true guide to the prayers of His people. We may dare to ask anything, how great soever it may be, which God has promised to give. In this and the two following verses David expresses the same wonder at the riches of God's grace, and the same expectation founded on that grace, which St. Paul does in such passages as Eph. i. 5-7, ii. 7, &c. marg. reff.

<sup>a</sup> 1 Sam. 15. 23, 29.  
<sup>b</sup> Ps. 89. 36.  
<sup>c</sup> 37.  
John 12. 34.<sup>d</sup> Gen. 32. 10.<sup>e</sup> ver. 12.  
<sup>f</sup> Isai. 55. 9.<sup>g</sup> Gen. 18. 10.  
Ps. 130. 1.<sup>h</sup> 1 Chr. 16. 25.<sup>i</sup> 2 Chr. 2. 5.  
Ps. 48. 1.  
& 86. 10.<sup>j</sup> Jer. 10. 6.<sup>l</sup> Deut. 3. 21.  
1 Sam. 2. 2.<sup>m</sup> Ps. 89. 6.  
Isai. 45. 5.<sup>n</sup> Deut. 4. 7.  
32, 34.<sup>o</sup> Ps. 147. 20.  
Deut. 9. 26.<sup>p</sup> Neh. 1. 10.<sup>q</sup> Deut. 26. 18.<sup>r</sup> Gen. 17. 7.

Ex. 6. 7.

<sup>s</sup> John 17. 17.

## II. SAMUEL. VII. VIII.

<sup>a</sup> ch. 22. 51.<sup>a</sup> 1 Chr. 18. 1, &c.<sup>b</sup> Num. 24. 17.<sup>c</sup> ver. 6, & 14.<sup>d</sup> Judg. 3.18. 2 Kin. 17. 3.<sup>e</sup> 1 Sam. 14. 47.<sup>f</sup> See Gen. 15. 18.<sup>g</sup> Josh. 11. 6. 9.<sup>h</sup> 1 Kin. 11. 23, 24, 25.<sup>i</sup> ver. 2.<sup>j</sup> ver. 14.

ch. 7. 9.

<sup>k</sup> See 1 Kin. 10. 16.

thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken *it*: and with thy blessing let the house of thy servant be blessed <sup>for</sup> ever.

**CHAP. 8.** AND <sup>a</sup>after this it came to pass, that David smote the Philistines, and subdued them: and David took <sup>b</sup>Metheg-ammah 2 out of the hand of the Philistines. ¶ And <sup>b</sup>he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. And <sup>c</sup>so the Moabites <sup>c</sup>became David's 3 servants, and <sup>d</sup>brought gifts. ¶ David smote also <sup>e</sup>Hadadezer, the son of Rehob, king of <sup>f</sup>Zobah, as he went to recover <sup>g</sup>his 4 border at the river Euphrates. And David took <sup>g</sup>from him a thousand <sup>h</sup>chariots, and seven hundred horsemen, and twenty thousand footmen: and David <sup>h</sup>houghed all the chariot <sup>i</sup>horses, 5 but reserved of them <sup>j</sup>for an hundred chariots. ¶ And when the Syrians of Damascus came to succour Hadadezer king of Zobah, 6 David slew of the Syrians two and twenty thousand men. Then David put garrisons in Syria of Damascus: and the Syrians <sup>k</sup>became servants to David, <sup>l</sup>and brought gifts. ¶ And the Lord 7 preserved David whithersoever he went. And David took <sup>m</sup>the shields of gold that were on the servants of Hadadezer, and 8 brought them to Jerusalem. And from <sup>n</sup>Betah, and from <sup>o</sup>Berothai, cities of Hadadezer, king David took exceeding much 9 brass. ¶ When <sup>p</sup>Toi king of Hamath heard that David had

<sup>1</sup> Or, *The bridle of Ammah.*<sup>2</sup> Or, *Hadarezer*, 1 Chr.

18. 3.

<sup>3</sup> Or, *of his.*<sup>4</sup> As 1 Chron. 18. 4.<sup>5</sup> Or, *Tibath.*<sup>6</sup> Or, *Chun*, 1 Chr. 18. 8.<sup>7</sup> *Tou*, 1 Chr. 18. 9.

**VIII. Metheg-ammah** must be the name of some stronghold which commanded Gath, and the taking of which made David master of Gath and her towns.

2. David took great numbers of the Moabites prisoners of war, and made them lie down on the ground, and then divided them by a measuring line into three parts, putting two-thirds to death, and saving alive one-third. The cause of the war with the Moabites, who had been very friendly with David (1 Sam. xxii. 3, 4), and of this severe treatment, is not known. But it seems likely, from the tone of Ps. lx. that David had met with some temporary reverse in his Syrian wars, and that the Moabites and Edomites had treacherously taken advantage of it, and perhaps tried to cut off his retreat.

3. *Hadadezer*] Not (see marg.) *Hadarezer*. *Hadadezer*, is the true form, as seen in the names *Benhadad*, *Hadad* (1 K. xv. 18, &c., xi. 14, &c.). *Hadad* was the chief idol, or sun-god, of the Syrians.

*to recover his border*] Literally, *to cause his hand to return*. The phrase is used sometimes literally, as *e.g.* Ex. iv. 7; 1 K. xiii. 4; Prov. xix. 24; and sometimes figuratively, as Isa. i. 25, xiv. 27; Am. i. 8; Ps. lxxiv. 11. The exact force of the metaphor must in each case be decided by the context. If, as is most probable, this verse relates to the circumstances more fully detailed in x. 15-19, the meaning of the phrase here will be *when he* (Hadadezer) *went to renew his attack*

(upon Israel), or *to recruit his strength against Israel, at the river Euphrates.*

4. *seven hundred horsemen*] It should be *seven thousand*, as in 1 Chr. xviii. 4.

5. *Syrians of Damascus*] The Syrians (Aram), whose capital was Damascus, were the best known and most powerful. Damascus (written Darmesek in marg. ref., according to the late Aramean orthography) is first mentioned in Gen. xv. 2. According to Nicolaus of Damascus, cited by Josephus, the Syrian king's name was Hadad.

6. *garrisons*] The word is used for *officers* in 1 K. iv. 5, 19, and some think that that is its meaning here. Perhaps, however, it is best to take it with the A. V. in the same sense as in 1 Sam. x. 5, xiii. 3.

*brought gifts*] Rather, "*tributes*" (and in v. 2) meaning they became subject and tributary.

8. *Betah* and *Berothai*] These names (see also marg.) have not been identified with certainty.

*exceeding much brass*] "Wherewith Solomon made the brazen sea, and the pillars, and the vessels of brass" (1 Chr. xviii. 8). The LXX. and Vulg. both add these words here, so that perhaps they have fallen out of the Hebrew text. For the existence of metals in Lebanon or Antilebanon, see Deut. viii. 9.

9. *Hamath*] This appears as an independent kingdom so late as the time of Senacherib (Isai. xxxvii. 13). But in the time of Nebuchadnezzar, both Hamath and Arpad

10 smitten all the host of Hadadezer, then Toi sent <sup>1</sup>Joram his son unto king David, to <sup>2</sup>salute him, and to bless him, because he had fought against Hadadezer, and smitten him: for Hadadezer <sup>2</sup>had wars with Toi. And *Joram* <sup>3</sup>brought with him vessels of 11 silver, and vessels of gold, and vessels of brass: which also king David <sup>4</sup>did dedicate unto the *LORD*, with the silver and gold 12 that he had dedicated of all nations which he subdued; of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of 13 Rehob, king of Zobah. ¶ And David gave *him* a name when he returned from <sup>4</sup>smiting of the Syrians in <sup>5</sup>the valley of salt, 14 <sup>6</sup>being eighteen thousand men. And he put garrisons in Edom; throughout all Edom put he garrisons, and <sup>7</sup>all they of Edom became David's servants. ¶ And the *LORD* preserved David 15 whithersoever he went. ¶ And David reigned over all Israel; and David executed judgment and justice unto all his people. 16 And Joab the son of Zeruiah was over the host; and <sup>8</sup>Jehoshaphat the son of Ahilud was recorder; and <sup>9</sup>Zadok the son of Ahitub, and Ahimelech the son of Abiathar, were the priests; 18 and Seraiah was the scribe; and Benaiyah the son of Jehoiada was over both the <sup>10</sup>Cherethites and the Pelethites; and David's sons were <sup>11</sup>chief rulers.

**CHAP. 9.** AND David said, Is there yet any that is left of the house of Saul, that I may <sup>12</sup>shew him kindness for Jonathan's sake? 2 And *there was* of the house of Saul a servant whose name was <sup>13</sup>Ziba. And when they had called him unto David, the king said 3 unto him, Art thou Ziba? And he said, Thy servant is he. And the king said, Is there not yet any of the house of Saul, that I may shew <sup>14</sup>the kindness of God unto him? And Ziba said unto the king, Jonathan hath yet a son, which is <sup>15</sup>lame on his feet.

<sup>1</sup> Heb. ask him of peace.

<sup>2</sup> Heb. was a man of wars with.

<sup>3</sup> Heb. in his hand were.

<sup>4</sup> Heb. his smiting.

<sup>5</sup> Or, slaying.

<sup>6</sup> Or, remembrancer, or

<sup>7</sup> writer of chronicles.

<sup>8</sup> Or, secretary.

<sup>9</sup> Or, princes, ch. 20. 20.

appear to have been incorporated in the kingdom of Damascus (Jer. xlix. 23).

**10. Joram** Or, more probably, *Hadoram*. See marg.

**12. Syria** Rather, as in 1 Chr. xviii. 11, Edom, which is manifestly the right reading, both because Edom, Moab, and Ammon are so frequently joined together, and because David's Syrian spoil is expressly mentioned at the end of the verse. [The Hebrew letters for Aram (Syria) and Edom are very similar.]

**13. the Syrians** Read the *Edomites*, as in marg. reff. (ep. Ps. ix. title), and as the context (v. 14) requires. For a further account of this war of extermination with Edom, see 1 K. xi. 15, 16. The war with Edom was of some duration, not without serious reverses and dangers to the Israelites (v. 2 note). The different accounts probably relate to different parts of the campaign.

**14-18.** For a similar account of the officers of Solomon's kingdom, see 1 K. iv. 1-6, where Jehoshaphat is still the recorder, and Benaiyah is advanced to be captain of the host in the room of Joab. The recorder seems to have been a high officer of state, a kind of

chancellor, whose office was to keep a record of the events of the kingdom for the king's information, and hence he would naturally be the king's adviser. See Esth. vi. 1, 2; Isa. xxvi. 22; 2 Chr. xxxiv. 8. Such an officer is found among the ancient Egyptians and Persians.

**Ahimelech the son of Abiathar**] According to 1 Sam. xxii. 9-23, Abiathar, Zadok's colleague, was the son of Ahimelech. Abiathar the son of Ahimelech continued to be priest through the reign of David. (Cp. also 1 K. i. 7, 42, ii. 22-27.) It almost necessarily follows that there is some error in the text.

**the scribe**] Or secretary of state (2 K. xii. 10, xviii. 37), different from the military scribe (Judg. v. 14 note).

**18. the Cherethites and the Pelethites**] See marg. ref. note.

**chief rulers**] The word *cohen*, here rendered *chief ruler*, is the regular word for a *priest*. In the early days of the monarchy the word *cohen* had not quite lost its etymological sense, from the root meaning *to minister*, or *manage affairs*, though in later times its technical sense alone survived.

<sup>1</sup> 1 Chr. 18.  
<sup>10</sup> *Hadoram*.

<sup>1</sup> Kin. 7.  
<sup>51</sup>  
<sup>1</sup> Chr. 18. 11.  
& 26. 26.

<sup>2</sup> 2 Kin. 14. 7.  
<sup>3</sup> See 1 Chr.  
18. 12.

<sup>4</sup> Ps. 69, title.

<sup>5</sup> Gen. 27. 29,  
37, 40.

<sup>6</sup> Num. 24. 18.

<sup>7</sup> ver. 6.

<sup>8</sup> ch. 19. 13.  
& 20. 23.

<sup>9</sup> 1 Chr. 11. 6.  
& 18. 16.

<sup>10</sup> 1 Kin. 4. 3.

<sup>11</sup> 1 Chr. 24. 3.

<sup>12</sup> 1 Chr. 18.  
17.

<sup>13</sup> 1 Sam. 30.

<sup>14</sup> 1 Sam. 13.

<sup>15</sup> 3.

<sup>16</sup> & 20. 14, 15,  
16, 17, 42.

<sup>17</sup> Prov. 27. 10.

<sup>18</sup> ch. 16. 1.

<sup>19</sup> & 10. 17, 29.

<sup>20</sup> 1 Sam. 20.

<sup>21</sup> ch. 4. 4.

\* ch. 17. 27.

/ ver. 1, 3.

\* 1 Sam. 24.

14.

ch. 16. 9.

^ See ch. 16.

4.

&amp; 19. 20.

i ver. 7, 11,

13.

ch. 10. 23.

\* ch. 10. 17.

\* 1 Chr. 8. 34.

m ver. 7, 10.

n ver. 3.

4 And the king said unto him, Where *is* he? And Ziba said unto the king, Behold, he *is* in the house of <sup>1</sup>Machir, the son of <sup>2</sup>Ammiel, in Lo-debar. Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.

6 ¶ Now when <sup>3</sup>Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth. And he answered,

7 Behold thy servant! And David said unto him, Fear not: <sup>4</sup>for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually. And he bowed himself, and said, What *is* thy servant, that thou shouldest look upon 9 such <sup>5</sup>a dead dog as I *am*? ¶ Then the king called to Ziba, Saul's servant, and said unto him, <sup>6</sup>I have given unto thy master's son 10 all that pertained to Saul and to all his house. Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in *the fruits*, that thy master's son may have food to eat: but Mephibosheth thy master's son <sup>7</sup>shall eat bread alway at my table. Now Ziba had <sup>8</sup>fifteen sons and twenty 11 servants. Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, *said the king*, he shall eat at 12 my table, as one of the king's sons. And Mephibosheth had a young son, <sup>9</sup>whose name *was* Micha. And all that dwelt in the 13 house of Ziba *were* servants unto Mephibosheth. So Mephibosheth dwelt in Jerusalem: <sup>10</sup>for he did eat continually at the king's table: and <sup>11</sup>was lame on both his feet.

1 Called, *Merib-baal*, 1 Chr. 8. 34.

**IX. 4.** David reaped the fruit of his kindness to Mephibosheth; for, when he fled from Absalom, Machir, the son of Ammiel, was one of those who were most liberal in providing him and his army with necessities (marg. ref.). According to 1 Chr. iii. 5, *Ammiel* (called inversely *Eliam*, xi. 3) was the father of Bath-sheba. If this be the same Ammiel, Machir would be Bath-sheba's brother. However, the name is not a very uncommon one (Num. xiii. 12; 1 Chr. xxvi. 5, &c.).

*Lo-debar*] Evidently on the east of Jordan, and in the neighbourhood of Ish-bosheth's capital, Mahanaim (xvii. 27), but not identified by any modern traveller. Thought by some, not improbably, to be the same as *Debir* (Josh. xiii. 26).

**6. Mephibosheth]** Also called *Merib-baal* (and *Meri-baal*, probably by a clerical error, 1 Chr. ix. 40). The two names seem to have the same meaning: *Bosheth*, shame, being the equivalent for *Baal*, and *Mephi* (*scattering* or *destroying*, being equivalent to *Merib* (*contending with*)). Cp. *Ish-bosheth* and *Esh-baal*, *Jerub-baal* and *Jerub-beth*.

*he fell on his face*] In fear. Such generosity to a fallen rival as David showed in restoring him his paternal property seemed to him scarcely credible.

**8. Mephibosheth's humility of expression,**

even in the mouth of an Oriental, is painful. It was perhaps in part the result of his helpless lameness, and of the other misfortunes of his life.

*a dead dog*] The wild dogs of the East, which still abound in every town, are the natural objects of contempt and dislike.

**9. Saul's servant**] Josephus calls him one of Saul's freedmen. The difference this would make in Ziba's position would only be that instead of paying in the fruits of the confiscated land to David, he would have to pay them to Mephibosheth.

**10. fifteen sons, &c.**] See xix. 17, marg. ref.

**11. said the king**] There is nothing in the Hebrew to warrant the insertion of these words. The words are, "So Mephibosheth ate at my table as one of the king's sons." Only it follows that the narrator is David himself.

**12. Mephibosheth** was five years old at Saul's death. He may have been thirteen at David's accession to the throne of Israel. In the eighth year of David's reign over all Israel he would have been twenty-one. His having a son at this time indicates that we are about the tenth year of David's reign.

*Micha*] Or *Micah*; who, as far as we know, was Mephibosheth's only son, and had a numerous posterity (marg. ref.).

**C**h. 10. **A**ND it came to pass after this, that the <sup>a</sup>king of the children of Ammon died, and Hanun his son reigned in his <sup>1 Chr. 10. 1, &c.</sup> stead. Then said David, I will shew kindness unto Hanun the son of Nahash, as his father shewed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon. And the princes of the children of Ammon said unto Hanun their lord, 'Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? hath not David <sup>b</sup>rather sent his servants unto thee, to search the city, and 4 to spy it out, and to overthrow it?' Wherefore Hanun took David's servants, and shaved off the one half of their beards, and cut off their garments in the middle, <sup>b</sup>even to their buttocks, 5 and sent them away. When they told *it* unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and then 6 return. ¶ And when the children of Ammon saw that they <sup>c</sup>stank before David, the children of Ammon sent and hired <sup>d</sup>the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king Maacah a thousand men, and of <sup>e</sup>Ish-tob twelve thousand men. ¶ And when David heard of *it*, he sent Joab, and all the host of <sup>f</sup>the mighty men. And the chil-

<sup>1</sup> Heb. *In thine eyes doth David.*

<sup>2</sup> Or, *the men of Tob.* See Judg. 11. 3, 5.

<sup>b</sup> Isai. 20. 4.  
& 47. 2.

<sup>c</sup> Gen. 34. 30.  
Ex. 5. 21.

1 Sam. 13. 4.

<sup>d</sup> ch. 8. 3, 5.

<sup>e</sup> ch. 23. 8.

X. On comparing this whole chapter with viii. 3-13, and 1 Chr. xix. with 1 Chr. xviii., it seems not improbable that they are two accounts of one and the same war; the former account (viii. 3-13) being inserted out of its chronological order. The numbers slain on both occasions, 42,000 (viii. 4, 5), 40,000 (x. 18), 700 (viii. 4. x. 18), the seat of war, the mention of the Euphrates, the persons engaged—David, Joab, and Abishai on one side, Hadarezer and the vassal kings on the other—are too similar to make it probable that they belong to two different wars.

1. *The king]* In marg. ref. *Nahash, king, &c.* The interval between the two events, not less than fifty years, and possibly more, is against his being the same as the Nahash of 1 Sam. xi.

The Ammonites are almost always spoken of as *the children of Ammon*, from the name of their first ancestor Ben-ammi (Gen. xix. 38).

*Hanun]* The equivalent of the Carthaginian *Hanno*, from the same root as the Hebrew, *Hananah, Johanan, Hannah, &c.* The same name appears in composition with Baal in Baal-Hanan, an Aramean king (Gen. xxxvi. 38, 39).

2. The history does not record any instance of Nahash's kindness to David, but the enmity of the house of Nahash against Saul may have disposed him favourably towards Saul's enemy David, and if there was any family connexion between David's house and Nahash (xvii. 25) this may have increased the friendship.

3. *the princes, &c.]* Cp. Rehoboam's advisers (1 K. xii. 10, 11). It is not improbable

that David's severe treatment of Moab (viii. 2) was in part the cause of the fear of the Ammonites that a similar treatment was in store for themselves.

4. In 1 Chr. xix. 4, more concisely "*shaved,*" Cutting off a person's beard is regarded by the Arabs as an indignity equal to flogging and branding among ourselves. The loss of their long garments, so essential to Oriental dignity, was no less insulting than that of their beards.

6. *stank, &c.]* A strong figure for to be *odious* or *detested*. Cp. marg. *reff.*

*the Syrians of Beth-rehob]* If identical with the Mesopotamians of 1 Chr. xix. 6, Beth-rehob is the same as *Rehoboth by the river* (Gen. xxxvi. 37). Others think *Beth-rehob* (*Rehob v. 8*) the same as the *Rhob* and *Beth-rehob* of Num. xiii. 21, near Hamath (perhaps the modern ruin of Hunin). If so, Beth-rehob, as well as Tob, must have been a colony of Aram Naharaim (cp. the numbers in 1 Chr. xix. 7 and here).

*Syrians of Zoba]* Cp. 1 Sam. xiv. 47 note.

*king Maacah]* Read the "King of Maacah" (1 Chr. xix. 6, 7). For the position of Maacah, see Deut. iii. 14; Josh. xii. 5. It appears to have been a very small state, since its king only brought a thousand men into the field.

*Ish-tob]* See marg. *Tob* was the district whither Jephthah fled when driven out by the Gileadites.

7. This sufficiently indicates the greatness of the danger to Israel from this formidable league of Ammonites and Syrians.

8. *came out]* From their city, Rabbah (Deut. iii. 11), 15 or 20 miles from Medeba, where (1 Chr. xix. 7) the Syrian army was

dren of Ammon came out, and put the battle in array at the  
 entering in of the gate: and <sup>1</sup>the Syrians of Zoba, and of Rehob,  
 9 and Ish-tob, and Maacah, *were* by themselves in the field. When  
 10 Joab saw that the front of the battle was against him before and  
 behind, he chose of all the choice *men* of Israel, and put *them* in  
 11 array against the Syrians: and the rest of the people he delivered  
 into the hand of Abishai his brother, that he might put *them* in  
 12 array against the children of Ammon. And he said, If the  
 13 Syrians be too strong for me, then thou shalt help me: but if  
 14 the children of Ammon be too strong for thee, then I will come  
 15 and help thee. <sup>2</sup>Be of good courage, and let us <sup>3</sup>play the men  
 16 for our people, and for the cities of our God: and <sup>4</sup>the LORD do  
 17 that which seemeth him good. ¶ And Joab drew nigh, and the  
 18 people that *were* with him, unto the battle against the Syrians: and  
 19 they fled before him. And when the children of Ammon  
 20 saw that the Syrians were fled, then fled they also before Abishai,  
 and entered into the city. So Joab returned from the children  
 21 of Ammon, and came to Jerusalem. ¶ And when the Syrians  
 22 saw that they were smitten before Israel, they gathered them-  
 23 selves together. And Hadarezer sent, and brought out the  
 24 Syrians that *were* beyond <sup>5</sup>the river: and they came to Helam;  
 25 and Shobach the captain of the host of Hadarezer *went* before  
 26 them. And when it was told David, he gathered all Israel  
 27 together, and passed over Jordan, and came to Helam. And the  
 28 Syrians set themselves in array against David, and fought with  
 29 him. And the Syrians fled before Israel; and David slew *the*  
 30 *men* of seven hundred chariots of the Syrians, and forty thou-  
 sand <sup>6</sup>horsemen, and smote Shobach the captain of *their* host,  
 31 who died there. And when all the kings that *were* servants to  
 Hadarezer saw that they were smitten before Israel, they made  
 32 peace with Israel, and <sup>7</sup>served them. So the Syrians feared to  
 33 help the children of Ammon any more.

<sup>z</sup> 1 Chr. 19.  
 18, *footmen.*  
<sup>4</sup> ch. 8. 6.

<sup>a</sup> 1 Chr. 20.1. **CHAP. XI.** AND it came to pass, <sup>3</sup>after the year was expired, at the  
 time when kings go forth to *battle*, that <sup>4</sup>David sent Joab, and

<sup>1</sup> That is, *Euphrates.*

<sup>2</sup> Or, *Shophach*, 1 Chr. 10. 16.

<sup>3</sup> Heb. *at the return of the year*, 1 Kin. 20. 22,  
 26. 2 Chr. 36. 10.

encamped. Medeba (modern *Madeba*) was taken from Sihon (Num. xxi. 30), and fell to Reuben (Josh. xiii. 9, 16); in the reign of Ahaz it seems to have returned to Moab (Isai. xv. 2), and in the time of the Mac-  
 cabees to the Amorites (1 Macc. ix. 36, 37). In Christian times it was a bishop's see.

*in the field* i.e. in the plain below the round rocky hill on which the city stood.

9. The two armies of the Ammonites and the Syrians were drawn up facing one another; the Ammonites supported by the city Rabbah behind them; the Syrians in great force, with numerous chariots able to manoeuvre in the plain in front of Medeba. If Joab advanced against either, he would have the other in his rear.

12. *for the cities of our God*] This rather indicates that the relief of Medeba was one of the immediate objects in view, and consequently that at this time Medeba was still in the possession of the Reubenites. To prevent an Israelite city falling into the hands of a heathen people, and the rites of

Moloch being substituted for the worship of Jehovah, was a very urgent motive to valour.

14. *Joab returned*] The great strength of Rabbah made it hopeless to take it by assault, and the Syrians were not sufficiently broken (v. 15) to make it safe to undertake a regular siege.

16. *Helam*] The place is unknown. Some prefer the translation of the Latin Vulgate, *their host came*.

18. *seven hundred chariots*] More probable than the *seven thousand* of 1 Chr. xix. 18. The frequent errors in numbers arise from the practice of expressing numerals by letters, with one or more *dots* or *dashes* to indicate hundreds, thousands, &c.

19. *servants to Hadarezer*] This gives us an idea of the great power of Hadarezer, and consequently of the strength of Israel in David's victorious reign.

XI. 1. *after the year was expired*] The next spring after the escape of the Ammonites into their city (x. 14).

his servants with him, and all Israel ; and they destroyed the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem. ¶ And it came to pass in an eveningtide, that David arose from off his bed, <sup>b</sup>and walked upon the roof of the king's house : and from the roof he <sup>c</sup>saw a woman washing her self ; and the woman <sup>d</sup>was very beautiful to look upon. And David sent and enquired after the woman. And one said, Is not this <sup>1</sup>Bath-sheba, the daughter of <sup>2</sup>Eliam, the wife <sup>d</sup>of Uriah the Hittite ? And David sent messengers, and took her ; and she came in unto him, and <sup>e</sup>he lay with her ; <sup>f</sup>for she was <sup>g</sup>purified from her uncleanness : and she returned unto her house. And the woman conceived, and sent and told David, and said, I <sup>am</sup> 6 with child. ¶ And David sent to Joab, saying, Send me Uriah the Hittite. And Joab sent Uriah to David. And when Uriah was come unto him, David demanded <sup>h</sup>of him <sup>i</sup>how Joab did, and <sup>j</sup>how the people did, and how the war prospered. And David said to Uriah, Go down to thy house, and <sup>k</sup>wash thy feet. And Uriah departed out of the king's house, and there <sup>l</sup>followed him a mess <sup>m</sup>of meat from the king. But Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house. And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from <sup>n</sup>thy journey ? why <sup>o</sup>then didst thou not go down unto thine house ? And Uriah said unto David, <sup>p</sup>The ark, and Israel, and Judah, abide in tents ; and <sup>q</sup>my lord Joab, and the servants of my lord, are encamped in the open fields ; shall I then go into mine house, to eat and to drink, and to lie with my wife ? as thou livest, and as thy soul liveth, I will not do this thing. And David said to Uriah, Tarry here to day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow. And when David had called him, he did eat and drink before him ; and he made him <sup>r</sup>drunk : and at even he went out to lie on his bed <sup>s</sup>with the servants of his lord, but went not down to his house. ¶ And it came to pass in the morning, that David <sup>t</sup>wrote a letter to Joab, and sent it by the hand of Uriah. And he wrote in the letter, saying, Set ye Uriah in the forefront of the <sup>u</sup>hottest battle, and retire ye from him, that he may <sup>v</sup>be smitten and die. ¶ And it came to pass, when Joab observed the city, that he assigned Uriah unto

<sup>b</sup> Deut. 22. 8.<sup>c</sup> Gen. 31. 2.<sup>d</sup> Job 31. 1.<sup>e</sup> Matt. 5. 28.<sup>f</sup> ch. 23. 39.<sup>g</sup> Ps. 51, title.<sup>h</sup> Jam. 1. 14.<sup>i</sup> Lev. 15. 10,<sup>j</sup> 28.<sup>k</sup> & 18. 19.<sup>l</sup> Gen. 18. 4.<sup>m</sup> & 19. 2.<sup>n</sup> ch. 7. 2, 6.<sup>o</sup> ch. 20. 6.<sup>p</sup> Gen. 10. 33, 35.<sup>q</sup> ver. 9.<sup>r</sup> See 1 Kin. 21. 8, 9.<sup>s</sup> ch. 12. 9.<sup>1</sup> Or, *Bath-shuah*, 1 Chr. 3. 5.      <sup>2</sup> Or, *Ammiel*.      <sup>3</sup> Or, *and when she had*      <sup>4</sup> *Hob. of the peace of*, &c.      <sup>5</sup> *Hob. went out after him*.<sup>6</sup> *Hob. returned*.      <sup>7</sup> *Hob. strong*.<sup>8</sup> *Hob. from after him*.

*the children of Ammon]* The marg. ref. supplies the word “*the land of*,” which is obviously the right reading.

*David tarried at Jerusalem]* The Syrians being subdued, the war with Ammon was not of sufficient moment to require David's personal presence. The whole section relating to David's adultery and Uriah's death, from this verse to xii. 26, is omitted in the Book of Chronicles.

*2. an eveningtide]* The evening began at three o'clock in the afternoon.

*3. Eliam]* Or *Ammiel*, (1 Chr. iii. 5), the component words being placed in an inverse order. Bath-sheba was the granddaughter of Ahithophel (xxiii. 34).

*7. David was forced to stoop to falsehood and dissimulation in the vain hope of hiding his sin.*

*8. a mess of meat]* Cp. Gen. xlivi. 34. The word denotes the honourable portion given by the host to his chief guest.

*11. the ark]* Perhaps there was a double purpose in taking the Ark ; one, to excite to the utmost the enthusiasm of the people for its defence and against the Ammonites ; the other, to have the means at hand of *enquiring of the Lord*, which David had found so serviceable.

*16. observed the city]* In the sense of besieging it closely.

17 a place where he knew that valiant men *were*. And the men of the city went out, and fought with Joab: and there fell *some* of the people of the servants of David; and Uriah the Hittite died 18 also. ¶ Then Joab sent and told David all the things concerning 19 the war; and charged the messenger saying, When thou hast 20 made an end of telling the matters of the war unto the king, and if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? 21 knew ye not that they would shoot from the wall? Who smote <sup>a</sup>Abimelech the son of <sup>b</sup>Jerubbesheth? did not a woman cast a piece of a millstone upon him from the wall, that he died in Thebez? why went ye nigh the wall? then say thou, Thy servant 22 vaut Uriah the Hittite is dead also. ¶ So the messenger went, and came and shewed David all that Joab had sent him for. 23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were 24 upon them even unto the entering of the gate. And the shooters shot from off the wall upon thy servants; and *some* of the king's servants be dead, and thy servant Uriah the Hittite is dead also. 25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing <sup>1</sup>displease thee, for the sword devoureth <sup>2</sup>one as well as another: make thy battle more strong against 26 the city, and overthrow it: and encourage thou him. ¶ And when the wife of Uriah heard that Uriah her husband was dead, 27 she mourned for her husband. And when the mourning was past, David sent and fetched her to his house, and she <sup>4</sup>became his wife, and bare him a son. ¶ But the thing that David had done <sup>3</sup>displeased the LORD.

¶ ch. 12. 9.

<sup>a</sup> 1 S. 51, title.  
<sup>b</sup> See ch. 14.  
5, &c.  
1 Kin. 20.  
35-41.  
Isai. 5. 3.

**CHAP. 12.** AND the LORD sent Nathan unto David. And <sup>a</sup>he came unto him, and <sup>b</sup>said unto him, There were two men in one city; the one rich, and the other poor. The rich *man* had 3 exceeding many flocks and herds: but the poor *man* had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. 4 And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's 5 lamb, and dressed it for the man that was come to him. ¶ And David's anger was greatly kindled against the man; and he said to Nathan, *As the LORD liveth*, the man that hath done this

<sup>1</sup> Heb. *be evil in thine eyes.*

<sup>3</sup> Heb. *was evil in the eyes*

<sup>4</sup> Heb. *morsel.*

17. *the men of the city went out*] i.e. they made a sally and attacked the troops which were blockading the city on that side, chiefly to entice them to pursue them, and so come within shot of the archers who lined the wall (vv. 20, 24).

*there fell some of the people, &c.*] They, too, as well as the brave and faithful Uriah, were victims of David's cruel artifice.

21. *Who smote Abimelech, &c.*] This reference indicates the existence in David's time of the national annals of that period in an accessible form, and the king's habit

of reading, or having read to him, the history of his country. (Cp. Esth. vi. 1.)

26. Bath-sheba's mourning, like that of Abigail (1 Sam. xxv. 39-42), was probably limited to the customary time of seven days.

XII. 1. Nathan came to David as if to ask his judicial decision on the case about to be submitted to him (cp. xiv. 2-11; 1 K. xx. 35-41). The circumstances of the story are exquisitely contrived to heighten the pity of David for the oppressed, and his indignation against the oppressor (1 Sam. xxv. 13, 22).

6 *this* <sup>1</sup>shall surely die: and he shall restore the lamb <sup>c</sup>fourfold, 7 because he did this thing, and because he had no pity. ¶ And Nathan said to David, Thou *art* the man. Thus saith the LORD God of Israel, I <sup>d</sup>anointed thee king over Israel, and I delivered 8 thee out of the hand of Saul; and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things. 9 <sup>e</sup>Wherefore hast thou <sup>f</sup>despised the commandment of the LORD, to do evil in his sight? <sup>g</sup>thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain 10 him with the sword of the children of Ammon. Now therefore <sup>h</sup>the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite 11 to be thy wife. Thus saith the LORD, Behold, I will raise up evil against thee, out of thine own house, and I will <sup>i</sup>take thy wives before thine eyes, and give *them* unto thy neighbour, and 12 he shall lie with thy wives in the sight of this sun. For thou didst *it* secretly: <sup>k</sup>but I will do this thing before all Israel, and 13 before the sun. ¶ And David said unto Nathan, <sup>m</sup>I have sinned against the LORD. And Nathan said unto David, The LORD 14 also hath <sup>n</sup>put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD <sup>o</sup>to blaspheme, the child also *that is born* 15 unto thee shall surely die. And Nathan departed unto his house. ¶ And the LORD struck the child that Uriah's wife bare 16 unto David, and it was very sick. David therefore besought God for the child; and David <sup>p</sup>fasted, and went in, and <sup>q</sup>lay all 17 night upon the earth. And the elders of his house arose, and <sup>r</sup>went to him, to raise him up from the earth: but he would not, 18 neither did he eat bread with them. And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then <sup>s</sup>vex 19 himself, if we tell him that the child is dead? But when David

<sup>1</sup> Or, is *worthy to die*, or, is a *son of death*, 1 Sam. 26, 16.

<sup>2</sup> Heb. *fasted a fast*.  
<sup>3</sup> Heb. *do hurt*.

<sup>c</sup> Ex. 22, 1.  
<sup>d</sup> Luke 19, 8.

<sup>e</sup> 1 Sam. 16.  
<sup>f</sup> 15.

<sup>g</sup> See 1 Sam. 15, 19.  
<sup>h</sup> Num. 15, 31.  
<sup>i</sup> ch. 11, 15,  
16, 17, 27.  
<sup>j</sup> Amos 7, 9.

<sup>k</sup> Deut. 28, 30.  
<sup>l</sup> ch. 16, 22.

<sup>m</sup> ch. 16, 22.  
<sup>n</sup> See 1 Sam. 15, 24.  
<sup>o</sup> ch. 24, 10.  
<sup>p</sup> Job 7, 20.  
<sup>q</sup> Prov. 28, 18.  
<sup>r</sup> Mic. 7, 18.  
<sup>s</sup> Zech. 3, 4.  
<sup>t</sup> Isai. 52, 5.  
<sup>u</sup> Ezek. 36, 20,  
23.  
<sup>v</sup> Rom. 2, 24.  
<sup>w</sup> ch. 13, 31.

**6. fourfold]** The exact number prescribed by the Law (see marg. *ref.*), and acted upon by Zaccheus. The LXX. has *sevenfold*, as in Prov. vi. 31.

**8. and thy master's wives, &c.]** According to Eastern custom, the royal harem was a part of the royal inheritance. The prophets spake in such matters according to the received opinions of their day, and not always according to the abstract rule of right. (Cp. Matt. xix. 4-9.)

11. See marg. *ref.* In both the points of David's crime the retribution was according to his sin. His adultery was punished by Absalom's outrage, his murder by the bloodshed of domestic broils, which cost the lives of at least three of his favourite sons, Amnon, Absalom, and Adonijah.

13. For a comment on David's words, read Pss. li. and xxxii.

**thou shalt not die]** Not spoken of the punishment of death as affixed to adultery by the Mosaic Law: the application of that law (Lev. xx. 10; Deut. xxii. 22; John viii. 5) to an absolute Eastern monarch was out of the question. The death of the soul is meant (cp. Ezek. xviii. 4, 13, 18).

16, 17. The death of the infant child of one of the numerous harem of an Oriental monarch would in general be a matter of little moment to the father. The deep feeling shown by David on this occasion is both an indication of his affectionate and tender nature, and also a proof of the strength of his passion for Bath-sheba. He went into his most private chamber, his closet (Matt. vi. 6), and <sup>l</sup>ay upon the earth (xiii. 31), rather "the ground," meaning the floor of his chamber as opposed to his couch.

saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child 20 dead? And they said, He is dead. Then David arose from the earth, and washed, and <sup>a</sup>anointed *himself*, and changed his apparel, and came into the house of the LORD, and <sup>b</sup>worshipped: then he came to his own house; and when he required, they 21 set bread before him, and he did eat. Then said his servants unto him, What thing *is* this that thou hast done? thou didst fast and weep for the child, *while it was* alive; but when the 22 child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept: <sup>c</sup>for I said, Who can tell *whether* GOD will be gracious to me, that the child 23 may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but <sup>d</sup>he shall not 24 return to me. ¶ And David comforted Bath-sheba his wife, and went in unto her, and lay with her: and <sup>e</sup>she bare a son, and <sup>f</sup>he called his name Solomon: and the LORD loved him. 25 And he sent by the hand of Nathan the prophet; and he called 26 his name <sup>g</sup>Jedidiah, because of the LORD. ¶ And <sup>h</sup>Joab fought against <sup>i</sup>Rabbah of the children of Ammon, and took the royal 27 city. And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city of waters. 28 Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and <sup>j</sup>it 29 be called after my name. And David gathered all the people together, and went to Rabbah, and fought against it, and took 30 it. "And he took their king's crown from off his head, the weight whereof *was* a talent of gold with the precious stones: and it was *set* on David's head. And he brought forth the spoil 31 of the city <sup>k</sup>in great abundance. And he brought forth the people that *were* therein, and put *them* under saws, and under harrows of iron, and under axes of iron, and made them pass through the brickkiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.

<sup>1</sup> That is, *Beloved of the*  
*Lord.*

<sup>2</sup> Heb. *my name be called*  
*upon it.*

<sup>3</sup> Hob. *very great.*

**24. Solomon]** Or "peaceable," a name given to him at his circumcision. Cp. Luke i. 59. The giving of the name *Jedidiah*, by the Lord through Nathan, signified God's favour to the child, as in the cases of Abraham, Sarah, and Israel. The name *Jedidiah* (which contains the same root as the name *David*, viz., "to love") indicated prophetically, what God's Providence brought about actually, viz., the succession and glorious reign of Solomon over Israel.

**27. the city of waters]** The lower town of Rabbah (the modern Ammām), so called from a stream which rises within it and flows through it. The upper town with the citadel lay on a hill to the north of the stream, and was probably not tenable for any length of time after the supply of water was cut off.

**30. their king's crown]** The word rendered *their king* (*Malcam*) is also the name of the national idol of the Ammonites (Jer. xl ix.

1, 3 marg.; Amos i. 15; Zeph. i. 5). Moreover, the weight of the crown, which is calculated to be equal to 100 or 125 pounds weight, is far too great for a man to wear. On the whole, it seems most probable that the idol *Malcam* is here meant.

**31. For the saw as an implement of torture** cp. Heb. xi. 37.

**harrows of iron]** Or rather *thrashing-machines* (Isai. xxviii. 27, xli. 15, &c.).

**axes]** The word so rendered occurs only here and in 1 Chr. xx. 3. It evidently means some cutting instrument.

**made them pass through the brick-kiln]** The phrase is that always used of the cruel process of making their children *pass through* the fire to Moloch, and it is likely that David punished this idolatrous practice by inflicting something similar upon the worshippers of Moloch. The cruelty of these executions belongs to the barbarous manners of the age, and was provoked by the conduct

<sup>a</sup> Ruth 3. 3.  
<sup>b</sup> Job 1. 20.

<sup>c</sup> See Isai.  
38. 1, 5.  
Jonah 3. 9.

<sup>d</sup> Job 7. 8, 9.  
10.

<sup>e</sup> Matt. 1. 6.  
<sup>f</sup> 1 Chr. 22.0.

<sup>g</sup> 1 Chr. 20.1.  
<sup>h</sup> Dout. 3. 11.

<sup>i</sup> 1 Chr. 20.2.

**CHAP. 13.** AND it came to pass after this, <sup>a</sup>that Absalom the son of David had a fair sister, whose name was <sup>b</sup>Tamar; and Amnon the son of David loved her. And Amnon was so vexed, that he fell sick for his sister Tamar; for she was a virgin; and <sup>3</sup>Amnon thought it hard for him to do any thing to her. But Amnon had a friend, whose name was Jonadab, <sup>c</sup>the son of Shimeah David's brother: and Jonadab was a very subtil man. <sup>d</sup>And he said unto him, Why art thou, bring the king's son, <sup>e</sup>lean <sup>f</sup>from day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister. And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see it, and eat it at her hand. ¶ So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and <sup>g</sup>make me a couple <sup>h</sup>of cakes in my sight, that I may eat at her hand. Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat. So Tamar went to her brother Amnon's house; and he was laid down. And she took <sup>i</sup>flour, and kneaded <sup>j</sup>it, and made cakes in his sight, and did bake the <sup>k</sup>cakes. And she took a pan, and poured <sup>l</sup>them out before him; but he refused to eat. And Amnon said, <sup>m</sup>Have out all men <sup>n</sup>from me. And they went out every man from him. ¶ And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought <sup>o</sup>them into the chamber to Amnon <sup>p</sup>her brother. And when she had brought <sup>q</sup>them unto him to eat, he <sup>r</sup>took hold of her, and said unto her, Come lie with me, my <sup>s</sup>sister. And she answered him, Nay, my brother, do not <sup>t</sup>force me; for <sup>u</sup>no such thing ought to be done in Israel: do not <sup>v</sup>thou this <sup>w</sup>folly. And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; <sup>x</sup>for he will

<sup>a</sup> ch. 3. 2. 3.  
<sup>b</sup> 1 Chr. 3. 0.

<sup>c</sup> See 1 Sam.  
10. 0.

<sup>d</sup> Gen. 18. 6.

<sup>e</sup> Gen. 45. 1.

<sup>f</sup> Gen. 39. 12.

<sup>g</sup> Lev. 18. 9.  
11.

<sup>h</sup> & 20. 17.

<sup>i</sup> Judg. 19. 23.

<sup>j</sup> See Lev.

18. 9. 11.

<sup>1</sup> Heb. it was marvellous, <sup>2</sup> Heb. thin.  
<sup>o</sup> Heb. humble me, Gen. 34. 2.  
<sup>2</sup> Heb. hidden in the eyes of <sup>3</sup> Heb. morning by morning. <sup>4</sup> Or, paste.  
<sup>l</sup> Heb. it ought not so to be done.

of the Ammonites (x. 1-4; 1 Sam. xi. 1, 2), but is utterly indefensible under the light of the Gospel. If Rabbah was taken before David's penitence, he may have been in an unusually harsh and severe frame of mind. The unpleasant recollection of Uriah's death would be likely to sour and irritate him to the utmost.

**XIII. 1.** The history here, down to the end of ch. xxiii. (excepting a few particulars), is omitted in the Book of Chronicles.

**3. Shimeah**] Called Shamma (marg. ref.), was Jesse's third son.

**subtil**] Lit. *Wise*. The word is generally used in good sense, but here, and in Job v. 13, it means *crafty*.

**5, 6. make thyself sick**] “Feign thyself to be ill.” (Cp. xiv. 2.)

*that I may see it*] He was to feign that he could not fancy anything that came from the kitchen, but that if he saw it cooked he should be able to eat it.

**6, 9. make me cakes...a pan**] The words here used occur nowhere else, and the etymology is doubtful. Some particular kind of cake or pudding is meant (v. 8), called a *leibah*; according to some, it was, from its etymology, shaped like a heart.

**9. The dish into which she poured the leibah** was doubtless borne to him by one of the servants into the chamber where he lay, and from which, the doors being open, he could see the outer room where Tamar prepared the meat.

**12. Tamar's words are a verbal quotation from Gen. xxxiv. 7.** The natural inference is that Tamar knew the passage in Genesis, and wished to profit by the warning it contained. (Cp. also v. 13.)

**13. my shame**] Better, “my reproach.” Cp. Gen. xxx. 23, xxxiv. 14; 1 Sam. xi. 2. *speak unto the king, &c.*] It cannot be inferred with certainty from this that marriages were usual among half brothers and

## II. SAMUEL. XIII.

14 not withhold me from thee. Howbeit he would not hearken unto her voice: but, being stronger than she, <sup>k</sup>forced her, and 15 lay with her. ¶ Then Amnon hated her <sup>l</sup>exceedingly; so that the hatred wherewith he hated her *was* greater than the love wherewith he had loved her. And Amnon said unto her, Arise, 16 be gone. And she said unto him, *There is* no cause: this evil in sending me away *is* greater than the other that thou didst 17 unto me. But he would not hearken unto her. Then he called his servant that ministered unto him, and said, Put now this 18 woman out from me, and bolt the door after her. And *she had* <sup>m</sup>a garment of divers colours upon her: for with such robes were the king's daughters *that were* virgins appareled. Then his 19 servant brought her out, and bolted the door after her. ¶ And Tamar put <sup>n</sup>ashes on her head, and rent her garment of divers colours that *was* on her, and <sup>o</sup>laid her hand on her head, and 20 went on crying. And Absalom her brother said unto her, Hath <sup>p</sup>Amnon thy brother been with thee? but hold now thy peace, my sister: he *is* thy brother; <sup>q</sup>regard not this thing. So Tamar remained <sup>r</sup>desolate in her brother Absalom's house. 21 ¶ But when king David heard of all these things, he was very 22 wroth. And Absalom spake unto his brother Amnon <sup>s</sup>neither good nor bad: for Absalom <sup>t</sup>hated Amnon, because he had forced 23 his sister Tamar. ¶ And it came to pass after two full years, that Absalom <sup>u</sup>had sheepshearers in Baal-hazor, which *is* beside 24 Ephraim: and Absalom invited all the king's sons. And Absalom came to the king, and said, Behold now, thy servant hath sheepshearers; let the king, I beseech thee, and his servants go 25 with thy servant. And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him. 26 Then said Absalom, If not, I pray thee, let my brother Amnon go with us. And the king said unto him, Why should he go 27 with thee? But Absalom pressed him, that he let Amnon and 28 all the king's sons go with him. ¶ Now Absalom had commanded his servants, saying, Mark ye now when Amnon's

<sup>1</sup> Heb. *with great hatred*

<sup>2</sup> Heb. *Aminon.*

<sup>3</sup> Heb. *set not thine heart.*

<sup>4</sup> Heb. *and desolate.*

sisters in the time of David. The Levitical law forbade them (marg. ref.), and Tamar may have merely wished to temporise. On the other hand, the debasing and unhumanizing institution of the harem, itself contrary to the law of Moses (Deut. xvii. 17), may well have led to other deviations from its precepts, and the precedent of Abraham (Gen. xx. 12) may have seemed to give some sanction to this particular breach of it.

16. The sense of the passage probably is, *And she spake with him on account of this great wrong in sending me away, greater than the other wrong which thou hast done me (said she), but he hearkened not unto her.* The Heb. text is probably corrupt, and the writer blends Tamar's words with his own narrative.

18. *a garment of divers colours*] See Gen. xxxvii. 3. Some prefer here (and there) "<sup>a</sup>a tunic with sleeves," a tunic reaching to the

extremities, *i.e.* the hands and feet, and worn over the common tunic, in room of a robe.

19. *laid her hand on her head*] To hold on the ashes (see marg. ref.).

*went on crying*] *i.e.* "went away, crying out as she went."

21. The LXX. adds, what is a good explanation, *but he did not vex the spirit of Amnon his son, because he loved him, because he was his first-born.* This want of justice in David's conduct, and favouritism to Amnon, probably rankled in Absalom's heart, and was the first seed of his after rebellion.

23. Sheepshearing was always a time of feasting (marg. ref.). Baal-hazor is not known.

26. He mentions Amnon as being the king's first-born. If he could not have the king's company, let him at least have that of the heir apparent, and the king's other sons.

“heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: ‘have not I commanded you?’ 29 be courageous, and be <sup>2</sup>valiant. And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king’s sons arose, and every man <sup>3</sup>gat him up upon his mule, 30 and fled. ¶ And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the 31 king’s sons, and there is not one of them left. Then the king arose, and <sup>4</sup>tare his garments, and <sup>5</sup>lay on the earth; and all 32 his servants stood by with their clothes rent. And <sup>6</sup>Jonadab, the son of Shimeah David’s brother, answered and said, Let not my lord suppose that they have slain all the young men the king’s sons; for Amnon only is dead: for by the <sup>7</sup>appointment of Absalom this hath been <sup>8</sup>determined from the day that 33 he forced his sister Tamar. Now therefore <sup>9</sup>let not my lord the king take the thing to his heart, to think that all the king’s 34 sons are dead: for Amnon only is dead. <sup>10</sup>But Absalom fled. ¶ And the young man that kept the watch lifted up his eyes, and looked, and, behold, there came much people by the way 35 of the hill side behind him. And Jonadab said unto the king, Behold, the king’s sons come: <sup>11</sup>as thy servant said, so it is. 36 And it came to pass, as soon as he had made an end of speaking, that, behold, the king’s sons came, and lifted up their voice and wept: and the king also and all his servants wept <sup>12</sup>very sore. 37 ¶ But Absalom fled, and went to <sup>13</sup>Talmai, the son of <sup>14</sup>Ammihud, 38 king of Geshur. And David mourned for his son every day. So Absalom fled, and went to <sup>15</sup>Geshur, and was there three years. 39 And the <sup>16</sup>soul of king David <sup>17</sup>longed to go forth unto Absalom: for he was <sup>18</sup>comforted concerning Amnon, seeing he was dead.

**CHAP. 14.** NOW Joab the son of Zeruiah perceived that the king’s 2 heart was <sup>19</sup>toward Absalom. And Joab sent to <sup>20</sup>Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, <sup>21</sup>and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that

<sup>1</sup> Or, will you not, since I have commanded you?

<sup>2</sup> Josh. 1. 9.

<sup>3</sup> Heb. <sup>4</sup>tone of valour.

<sup>5</sup> Heb. <sup>6</sup>rose.

<sup>4</sup> Heb. mouth.

<sup>5</sup> Or, settled.

<sup>6</sup> Heb. according to the

<sup>7</sup> word of thy servant.

<sup>7</sup> Heb. with a great weeping

<sup>8</sup> greatly.

<sup>9</sup> Or, Ammihur.

<sup>10</sup> Or, was consumed, Ps. 84. 2.

<sup>1</sup> Judg. 10. 6, 9, 22.  
<sup>2</sup> Ruth 3. 7.  
<sup>3</sup> Sam. 25. 36.  
<sup>4</sup> Esth. 1. 10.  
<sup>5</sup> Ps. 104. 15.

<sup>6</sup> ch. 1. 11.  
<sup>7</sup> ch. 12. 16.  
<sup>8</sup> ver. 3.

<sup>9</sup> ch. 10. 10.

<sup>10</sup> ver. 38.

<sup>11</sup> ch. 3. 3.

<sup>12</sup> ch. 14. 23.  
<sup>13</sup> 32.  
<sup>14</sup> 15. 8.  
<sup>15</sup> Gen. 38. 12.

<sup>16</sup> ch. 13. 30.  
<sup>17</sup> 2 Chr. 11. 6.  
<sup>18</sup> See Ruth 3. 3.

29. upon his mule] So in 1 K. i. 33, 38 the mule is the royal animal on which David himself rides. In 2 Sam. xviii. 9 Absalom rides upon a mule.

32. The history supplies another (cp. v. 3) instance of Jonadab’s subtlety and sagacity. He at once gave the true explanation of the catastrophe at Baal-hazor, in spite of the false rumour.

by the appointment of Absalom, &c.] Meaning that Absalom’s resolution to slay Amnon had been formed at the time, and only waited an opportunity to give expression to it.

34. Absalom fled] This is the sequel to v. 29. The king’s sons rose from table and fled, and Absalom taking advantage of the confusion, also escaped and fled. This information is inserted here to account for the king’s sons returning unmolested.

35. The watchman, as his duty was, had sent immediate notice to the king that he saw a crowd approaching (see 2 K. ix. 17-20). Jonadab, who was with the king, was prompt to give the explanation.

37. See marg. ref.

Ammihur (see marg.) is found as a Punic name.

39. longed to go forth] Rather, “longed after Absalom,” literally, *was consumed in going forth*, with a sense of disappointed hope.

XIV. 2. Tekoah] In the south of Judah, six miles from Bethlehem, the modern Tekua. The rough, wild district was well suited for the lawless profession of the wise woman; it abounds in caves, as does the country near Endor.

3 had a long time mourned for the dead: and come to the king, and speak on this manner unto him. So Joab <sup>d</sup>put the words 4 in her mouth. ¶ And when the woman of Tekoa spake to the king, she <sup>e</sup>fell on her face to the ground, and did obeisance, and 5 said, <sup>f</sup>Help, O king. And the king said unto her. What aileth thee? And she answered, <sup>g</sup>I am indeed a widow woman, and 6 mine husband is dead. And thy handmaid had two sons, and they two st.ove together in the field, and *there was* <sup>h</sup>none to part 7 them, but the one smote the other, and slew him. And, behold, <sup>i</sup>the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband *neither* name nor remainder 8 <sup>j</sup>upon the earth. ¶ And the king said unto the woman, Go to 9 thine house, and I will give charge concerning thee. And the woman of Tekoa said unto the king, My lord, O king, <sup>k</sup>the iniquity *be* on me, and on my father's house: <sup>l</sup>and the king and 10 his throne *be* guiltless. And the king said, Whosoever saith *ought* unto thee, bring him to me, and he shall not touch thee 11 any more. Then said she, I pray thee, let the king remember the LORD thy God, <sup>m</sup>that thou wouldest not suffer <sup>n</sup>the revengers of blood to destroy any more, lest they destroy my son. And he said, <sup>o</sup>As the LORD liveth, there shall not one hair of thy 12 son fall to the earth. ¶ Then the woman said, Let thine handmaid, I pray thee, speak *one* word unto my lord the king. And 13 he said, Say on. And the woman said, Wherefore then hast thou thought such a thing against <sup>p</sup>the people of God? for the king doth speak this thing as one which is faulty, in that the 14 king doth not fetch home again <sup>q</sup>his banished. For we <sup>r</sup>must needs die, and *are* as water spilt on the ground, which cannot

<sup>i</sup> Heb. *Save.*

<sup>j</sup> Heb. *no deliverer between them.*

<sup>k</sup> Heb. *upon the face of the earth.*

<sup>l</sup> Heb. *that the revenger of blood do not multiply to destroy.*

3. *come to the king.*] The king as a judge was accessible to all his subjects (xv. 2; cp. 1 K. iii. 16).

4. *spake.*] Seems to be an accidental error for *came*, which is found in many MSS. and Versions.

*Help.* Lit., *save* (see marg.). It is the same cry as *Hosanna*, i.e. *save now* (Ps. cxviii. 25). 7. *the whole family, &c.*] This indicates that all the king's sons, and the whole court, were against Absalom, and that the knowledge of this was what hindered David from yielding to his affection and recalling him.

8. *I will give charge, &c.*] Indirectly granting her petition, and assenting that her son's life should be spared.

9. *the iniquity be on me, &c.*] Cp. the principle in Gen. ix. 5, 6; Num. xxxv. 30-34. The woman therefore says, if there is any such guilt in sparing my son, may it rest upon me and my house, not on David and his throne. Cp. iii. 28. The cunning speech of the woman extracted a more direct promise of protection from the king (v. 1).

12. Having at last obtained what she wanted, the king's oath that her son should not die, she proceeds to the case of Absalom. The meaning of v. 13 may be paraphrased thus:—“If you have done right as regards my son, how is it that you harbour such a purpose of vengeance against Absalom as to keep him, one of God's people, an outcast in a heathen country, far from the worship of the God of Israel? Upon your own showing you are guilty of a great fault in not allowing Absalom to return.”

*the king doth speak, &c.*] Literally, “And from the king speaking this word (this sentence of absolution to my son) he is as one guilty; i.e. the sentence you have pronounced in favour of my son condemns your own conduct towards Absalom.”

*his banished.*] The use of the word as applied to one of the people of God driven into a heathen land, is well illustrated by Deut. xxx. 4, 5; Jer. xl. 12; Mic. iv. 6; Zeph. iii. 19.

14. *neither doth God respect any person.*] Some prefer the margin: “And God does not take away life, in the case of every sin

<sup>d</sup> ver. 19.  
Ex. 4. 15.

<sup>e</sup> 1 Sam. 20.  
41.  
<sup>f</sup> ch. 1, 2.  
<sup>g</sup> See 2 Kin.  
6. 26, 28.  
<sup>h</sup> See ch. 12.  
1.

<sup>i</sup> Num. 35.  
19.  
Deut. 10. 12.

<sup>l</sup> Gen. 27. 13.  
1 Sam. 25. 21.  
Matt. 27. 25.  
<sup>k</sup> ch. 3. 28.  
29.  
1 Kin. 2. 33.

<sup>l</sup> Num. 35.  
19.

<sup>m</sup> 1 Sam. 14.  
45.  
Acts 27. 34.

<sup>n</sup> Judg. 20. 2.  
<sup>o</sup> ch. 13. 37,  
38.  
<sup>p</sup> Job 34. 15.  
Eeb. 9. 27.

be gathered up again; 'neither doth God respect *any* person: yet doth he <sup>4</sup>devise means, that his banished be not expelled 15 from him. Now therefore that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid: and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid. For the king will hear, to deliver his handmaid out of the hand of the man *that would* destroy me and my son together 17 out of the inheritance of God. Then thine handmaid said, The word of my lord the king shall now be <sup>2</sup>comfortable: for <sup>1</sup>as an angel of God, so *is* my lord the king <sup>3</sup>to discern good and bad: 18 therefore the LORD thy God will be with thee. ¶ Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let 19 my lord the king now speak. And the king said, *Is not* the hand of Joab with thee in all this? And the woman answered and said, *As thy soul liveth*, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Joab, he bade me, and <sup>4</sup>he put all these 20 words in the mouth of thine handmaid: to fetch about this form of speech hath thy servant Joab done this thing: and my lord is wise, <sup>5</sup>according to the wisdom of an angel of God, to know 21 all *things that are* in the earth. ¶ And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the 22 young man Absalom again. And Joab fell to the ground on his face, and bowed himself, and <sup>4</sup>thanked the king: and Joab said, To day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the re- 23 quest of <sup>6</sup>his servant. So Joab arose <sup>7</sup>and went to Geshur, and 24 brought Absalom to Jerusalem. And the king said, Let him turn to his own house, and let him <sup>8</sup>not see my face. So Absalom returned to his own house, and saw not the king's face. 25 ¶ <sup>6</sup>But in all Israel there was none to be so much praised as Absalom for his beauty: <sup>7</sup>from the sole of his foot even to the 26 crown of his head there was no blemish in him. And when he polled his head, (for it was at every year's end that he polled *it*: because the hair was heavy on him, therefore he polled it:) he weighed the hair of his head at two hundred shekels after the 27 king's weight. And <sup>9</sup>unto Absalom there were born three sons, and one daughter, whose name *was* Tamar: she was a woman

<sup>4</sup> Num. 35.  
15, 25, 23.

<sup>7</sup> ver. 20.  
ch. 10. 27.

<sup>8</sup> ver. 3.

<sup>9</sup> ver. 17.  
ch. 10. 27.

<sup>10</sup> ch. 13. 37.

<sup>11</sup> Gen. 43. 3.  
ch. 3. 13.

<sup>12</sup> Isai. 1. 6.

<sup>13</sup> See ch. 18.  
18.

<sup>1</sup> Or, because God hath not taken away his life, he hath also devised means, &c.

<sup>2</sup> Heb. for rest.

<sup>3</sup> Heb. to hear.

<sup>4</sup> Heb. blessed.

<sup>5</sup> Or, thy.

<sup>6</sup> Heb. And as Absalom there was not a beautiful man in all Israel to praise greatly.

that deserves death, *e.g.* David's own case (xii. 13), but devises devices that the wanderer may not be for ever expelled from him, *i.e.* for the return of penitent sinners."

15. *the people have made me afraid*] She pretends still that her suit was a real one, and that she was in fear of the people ("the whole family," v. 7) setting upon her and her son.

17. *as an angel of God*] Rather, as "the" Angel of God; and therefore whatever David decided would be right.

24. *Let him not see my face*] We are not told why David adopted this half-measure.

Possibly Bath-sheba's influence may have been exerted to keep Absalom in disgrace for the sake of Solomon.

26. *two hundred shekels, &c.*] The exact weight cannot be determined. If these shekels after the king's weight were the same as *shekels of the sanctuary*, the weight would be about 6 lbs., which is incredible; *twenty* shekels is more probable.

27. *three sons*] These probably died in infancy (see marg. ref.). From Tamar must have been born Maachah, the mother of Abijah, and the favourite wife of Rehoboam (1 K. xv. 2; 2 Chr. xi. 20–22).

28 of a fair countenance. ¶ So Absalom dwelt two full years in  
 a ver. 24. 29 Jerusalem, <sup>a</sup>and saw not the king's face. Therefore Absalom  
 sent for Joab, to have sent him to the king; but he would not  
 come to him: and when he sent again the second time, he would  
 30 not come. Therefore he said unto his servants, See, Joab's field  
 is <sup>1</sup>near mine, and he hath barley there; go and set it on fire.  
 31 And Absalom's servants set the field on fire. Then Joab arose,  
 and came to Absalom unto *his* house, and said unto him, Where-  
 32 fore have thy servants set my field on fire? And Absalom  
 answered Joab, Behold, I sent unto thee, saying, Come hither,  
 that I may send thee to the king, to say, Wherefore am I come  
 from Geshur? *it had been* good for me to *have been* there still:  
 now therefore let me see the king's face; and if there be *any*  
 33 iniquity in me, let him kill me. So Joab came to the king, and  
 told him: and when he had called for Absalom, he came to the  
 king, and bowed himself on his face to the ground before the  
 king: and the king <sup>b</sup>kissed Absalom.

<sup>b</sup> Gen. 33. 4.  
 Luke 15. 20.  
<sup>a</sup> ch. 12. 11.  
<sup>b</sup> 1 Kin. 1. 5.

<sup>c</sup> Judg. 9. 29.

<sup>d</sup> Rom. 16.  
<sup>e</sup> 18.  
<sup>f</sup> 1 Sam. 16.  
 1.

**CHAP. 15.** AND <sup>a</sup>it came to pass after this, that Absalom <sup>b</sup>prepared  
 2 him chariots and horses, and fifty men to run before him. And  
 Absalom rose up early, and stood beside the way of the gate:  
 and it was <sup>b</sup>so, that when any man that had <sup>c</sup>a controversy <sup>d</sup>came  
 to the king for judgment, then Absalom called unto him, and  
 said, Of what city <sup>e</sup>art thou? And he said, Thy servant <sup>f</sup>is of one  
 3 of the tribes of Israel. And Absalom said unto him, See, thy  
 matters <sup>g</sup>are good and right; but <sup>h</sup>there <sup>i</sup>is no man <sup>j</sup>deputed of the  
 4 king to hear thee. Absalom said moreover, <sup>k</sup>Oh that I were  
 made judge in the land, that every man which hath any suit or  
 5 cause might come unto me, and I would do him justice! And  
 it was <sup>b</sup>so, that when any man came nigh <sup>l</sup>to him to do him  
 obeisance, he put forth his hand, and took him, and kissed him.  
 6 And on this manner did Absalom to all Israel that came to the  
 king for judgment: <sup>m</sup>so Absalom stole the hearts of the men of  
 7 Israel. ¶ And it came to pass, <sup>n</sup>after forty years, that Absalom  
 said unto the king, I pray thee, let me go and pay my vow,

<sup>1</sup> Heb. *near my place.*

<sup>2</sup> Heb. *to come.*

<sup>3</sup> Or, *none will hear thee*  
 from the king downward.

**33. kissed]** This was the pledge of reconciliation. (See marg. reff. and Gen. xlvi. 15.)

**XV. 1. And it came to pass, &c.]** The working out of Nathan's prophecy (marg. ref.) is the clue to the course of the narrative. How long after Absalom's return these events occurred we are not told.

**2. beside the way of the gate]** See Ruth iv. 1 note.

**3. To flatter each man** by pronouncing a favourable verdict in his case, to excite a sense of grievance and discontent by censuring the king for remissness in trying the causes brought before him by his subjects, and to suggest a sure and easy remedy for all such grievances, viz. to make Absalom king; all this, coupled with great affability and courtesy, which his personal beauty and high rank made all the more effective, were the arts by which Absalom worked his way into favour with the people, who were light and fickle as himself.

**6. stole the hearts]** i.e. deceived them, for so the same phrase means (Gen. xxxi. 20, 26).

**7. forty years]** An obvious clerical error, though a very ancient one for *four years*, which may date from Absalom's return from Geshur, or from his reconciliation with David, or from the commencement of the criminal schemes to which v. 1 refers.

**Hebron]** This, as having been the old capital of David's kingdom and Absalom's birthplace, was well chosen. It was a natural centre, had probably many inhabitants discontented at the transfer of the government to Jerusalem, and contained many of the friends of Absalom's youth. As the place of his birth (cp. 1 Sam. xx. 6), it afforded a plausible pretext for holding there the great sacrificial feast ("the serving the Lord," v. 8), which Absalom pretended to have vowed to hold to the glory of God.

8 which I have vowed unto the LORD, in Hebron. <sup>1</sup>For thy servant <sup>2</sup>vowed a vow <sup>3</sup>while I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then I <sup>4</sup>will serve the LORD. And the king said unto him, Go in peace. <sup>1</sup>Sam. 16.  
 10 So he arose, and went to Hebron. ¶ But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth <sup>2</sup>Gen. 28.  
 11 in Hebron. And with Absalom went two hundred men out of Jerusalem, *that were* <sup>3</sup>called; and they went <sup>4</sup>in their simplicity, <sup>20, 21.</sup>  
 12 and they knew not any thing. And Absalom sent for Ahithophel the Gilonite, <sup>1</sup>David's counsellor, from his city, *even* from <sup>20, 5.</sup> "Giloh, while he offered sacrifices. And the conspiracy was <sup>1</sup>Gen. 41. 9.  
 13 strong; for the people "increased continually with Absalom. <sup>2</sup> & 55. 12.  
 14 ¶ And there came a messenger to David, saying, <sup>3</sup>The hearts of <sup>1</sup>Sam. 9.  
 15 the men of Israel are after Absalom. And David said unto all <sup>13. & 16. 3.</sup>  
 16 his servants that *were* with him at Jerusalem, Arise, and let us <sup>2</sup>Matt. 22. 14.  
 17 <sup>4</sup>flee; for we shall not *else* escape from Absalom: make speed <sup>1</sup>Gen. 20. 5.  
 18 to depart, lest he overtake us suddenly, and <sup>1</sup>bring evil upon us, <sup>1</sup>Ps. 41. 9.  
 19 and smite the city with the edge of the sword. And the king's <sup>51.</sup>  
 20 servants said unto the king, Behold, thy servants *are ready to do* <sup>1</sup>Josh. 17.  
 21 whatsoever my lord the king shall <sup>2</sup>appoint. And <sup>3</sup>the king went forth, and all his household <sup>4</sup>after him. And the king <sup>2</sup>Ps. 3. 1.  
 22 left <sup>5</sup>ten women, *which were* concubines, to keep the house. <sup>o</sup>ver. 6.  
 23 ¶ And the king went forth, and all the people after him, and <sup>2</sup>Judg. 9. 3.  
 24 tarried in a place that was far off. And all his servants passed <sup>p</sup>ch. 19. 9.  
 25 on beside him; <sup>2</sup>and all the Cherethites, and all the Pelethites, <sup>Ps. 3, title.</sup>  
 26 and all the Gittites, six hundred men which came after him <sup>1</sup>Sam. 23.  
 27 from Gath, passed on before the king. Then said the king to <sup>13.</sup>  
 28 "Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou *art* a stranger, and <sup>1</sup>ch. 13. 2.  
 29 also an exile. Whereas thou *camest but* yesterday, should I this day <sup>4</sup>make thee go up and down with us? seeing I go <sup>1</sup>ch. 16. 21.  
 30 "whither I may, return thou, and take back thy brethren: mercy <sup>22.</sup>  
 21 and truth *be* with thee. And Ittai answered the king, and said, <sup>1</sup>ch. 8. 18.

<sup>1</sup> Heb. *thrust.*<sup>2</sup> Heb. *choose.*<sup>3</sup> Heb. *at his feet.*<sup>4</sup> Heb. *make thee wander in going.*

12. *Ahithophel*] It has been with great probability supposed that Ahithophel was estranged from David by personal resentment for his conduct in the matter of Bathsheba and Uriah (see xi. 3).

*while he offered sacrifices*] Rather, that Absalom sent for Ahithophel to be present when he offered the sacrifices; the intention being that all who partook of the sacrifice should be bound together to prosecute the enterprise. Absalom, too, would take advantage of the excitement of the great feast to inflame the ardour of the guests, and pledge them irrevocably to his cause.

14. *and smite the city*] David's kind nature induced him to spare Jerusalem the horrors of a siege, and the risk of being taken by assault. He had no standing army with which to resist this sudden attack from so unexpected a quarter. Possibly too he remembered Nathan's prophecy (xii. 10-12).

18. *passed on*] Rather, "crossed" the brook Kidron, as in *vv. 22, 23.*

*Gittites*] During David's residence in the country of the Philistines he attached such a band to himself; and after the settlement of his kingdom, and the subjugation of the Philistines, the band received recruits from Gath, perhaps with the king of Gath's consent. They were now under the command of Ittai the Gittite, a foreigner (*v. 19*), and "his brethren" (*v. 20*). The number 600 probably indicates that this band or regiment of Gittites had its origin in David's band of 600 (1 Sam. xxiii. 13, xxvii. 2). They were at first, it is likely, all Israelites, then Gittites mixed with Israelites, and at last all Gittites.

20. *thou camest but yesterday*] Meaning, "Thou art not a native Israelite, but only a sojourner for a few years, it is not reason therefore that thou shouldst share my calamities. Return to thy place, thy adopted home Jerusalem, and to the king, Absalom" (*vv. 34, 35*).

<sup>a</sup> Ruth 1. 16.  
 17.  
 Prov. 17. 17.  
 & 18. 24.  
<sup>v</sup> ch. 16. 2.  
<sup>•</sup> Num. 4. 15.  
<sup>a</sup> Ps. 43. 3.  
<sup>b</sup> Num. 14. 8.  
 ch. 22. 20.  
 1 Kin. 10. 9.  
 2 Chr. 9. 8.  
 Isai. 62. 4.  
<sup>c</sup> 1 Sam. 3.  
 18.  
<sup>d</sup> 1 Sam. 9. 9.  
<sup>e</sup> See ch. 17.  
 17.  
<sup>f</sup> ch. 17. 10.  
<sup>g</sup> ch. 19. 4.  
 Esth. 6. 12.  
<sup>h</sup> Isai. 20.2.4.  
<sup>i</sup> Jer. 14. 3.4.  
<sup>k</sup> Ps. 126. 6.  
<sup>l</sup> Ps. 3. 1. 2.  
 & 55. 12. &c.  
<sup>m</sup> ch. 16. 23.  
 & 17. 14. 23.  
<sup>n</sup> Josh. 16. 2.  
<sup>o</sup> ch. 1. 2.  
<sup>p</sup> ch. 19. 35.  
<sup>q</sup> ch. 16. 19.  
<sup>r</sup> ch. 17. 15.  
 16.  
<sup>s</sup> ver. 27.  
<sup>t</sup> ch. 16. 10.  
 1 Chr. 27. 33.  
<sup>u</sup> ch. 16. 15.  
<sup>z</sup> As the LORD liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, 22 even there also will thy servant be. And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that were with him. And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook Kidron, and all the people passed over, toward the way of the wilderness. 24 ¶ And lo Zadok also, and all the Levites were with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done 25 passing out of the city. And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he will bring me again, and shew me both it, 26 and his habitation: but if he thus say, I have no delight in thee; behold, here am I, let him do to me as seemeth good unto 27 him. The king said also unto Zadok the priest, Art not thou a seer? return into the city in peace, and your two sons with 28 you, Ahimaaz thy son, and Jonathan the son of Abiathar. See, I will tarry in the plain of the wilderness, until there come 29 word from you to certify me. Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried 30 there. ¶ And David went up by the ascent of mount Olivet, 31 and wept as he went up, and had his head covered, and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went 31 up. And one told David, saying, 'Ahithophel is among the conspirators with Absalom. And David said, O LORD, I pray 32 thee, turn the counsel of Ahithophel into foolishness. ¶ And it came to pass, that when David was come to the top of the mount, where he worshipped God, behold, Hushai the Archite came to meet him with his coat rent, and earth upon his head: 33 unto whom David said, If thou passest on with me, then thou 34 shalt be a burden unto me: but if thou return to the city, and say unto Absalom, I will be thy servant, O king; as I have been thy father's servant hitherto, so will I now also be thy servant: then mayest thou for me defeat the counsel of Ahithophel. 35 And hast thou not there with thee Zadok and Abiathar the priests? therefore it shall be, that what thing soever thou shalt hear out of the king's house, thou shalt tell it to Zadok and 36 Abiathar the priests. Behold, they have there with them their two sons, Ahimaaz Zadok's son, and Jonathan Abiathar's son; and by them ye shall send unto me every thing that ye can hear. 37 So Hushai David's friend came into the city, and Absalom came into Jerusalem.

<sup>1</sup> Called, John 18. 1, Cedron.

<sup>2</sup> Heb. going up, and weeping.

24. *Abiathar went up*] i.e. continued to ascend the Mount of Olives. Abiathar was High Priest (1 K. ii. 35). Perhaps Zadok is addressed by David (v. 25) as the chief of those who were actually bearing the Ark.

27. *Art not thou a seer?*] If the text be correct, the sense would be, Art thou not a seer? therefore go back to the city, and observe, and certify me of what thou seest (v. 28). Others, by a slight alteration of the original

text, read "Art not thou a chief" (priest), &c.

30. *his head covered*] See marg. reff. and Jer. xiv. 3, 4; Ezek. xxiv. 17; the sign of deep mourning.

32. Render ... "when David was come to the top of the mount where people worshipped God." The top here, and in xvi. 1, is used almost as a proper name. No doubt there was a high-place upon the top of the Mount of Olives.

CHAP. 16. AND <sup>a</sup>when David was a little past the top of the hill, behold, <sup>b</sup>Ziba the servant of Mephibosheth met him, with a couple of asses saddled, and upon them two hundred *loaves* of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine. And the king said unto Ziba, What meanest thou by these? And Ziba said, The asses be for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, <sup>c</sup>that such as be faint in the wilderness may drink. And the king said, And where is thy master's son? <sup>d</sup>And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To day shall 4 the house of Israel restore me the kingdom of my father. <sup>e</sup>Then said the king to Ziba, Behold, thine are all that pertained unto Mephibosheth. And Ziba said, I humbly beseech thee that I may find grace in thy sight, my lord, O king. ¶ And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name was <sup>f</sup>Shimei, the son of Gera: <sup>g</sup>he came forth, and cursed still as he came. And he cast stones at David, and at all the servants of king David: and all the people and all the mighty men *were* on his right hand and 7 on his left. And thus said Shimei when he cursed, Come out, 8 come out, thou <sup>h</sup>bloody man, and thou <sup>i</sup>man of Belial: the LORD hath <sup>j</sup>returned upon thee all <sup>k</sup>the blood of the house of Saul, in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, <sup>l</sup>behold, thou *art* taken in thy mischief, because thou *art* a 9 bloody man. ¶ Then said Abishai the son of Zeruiah unto the king, Why should this <sup>m</sup>dead dog curse my lord the king? let 10 me go over, I pray thee, and take off his head. And the king said, <sup>n</sup>What have I to do with you, ye sons of Zeruiah? so let

<sup>1</sup> Heb. *I do obeisance.*<sup>2</sup> Or, *he still came forth and*<sup>3</sup> Heb. *cursed.*<sup>4</sup> Heb. *man of blos. i.*<sup>5</sup> Heb. *behold thee in thy*<sup>6</sup> *evil.*

XVI. 1. *a couple of asses saddled*] Those that Mephibosheth and his servant should have ridden. See xix. 26 note.

3. *thy master's son*] Meaning Saul's grandson (ix. 6). David asks the question, evidently hurt at the apparent ingratitude of Mephibosheth. It is impossible to say whether Mephibosheth was quite guiltless or not. If Ps. cxvi. was composed by David, and after the quelling of Absalom's rebellion, v. 11 may contain David's confession of his present hasty judgment (v. 4) in the matter.

5. *Bahurim*] See iii. 16 note. It seems to have lain off the road, on a ridge (v. 13), separated from it by a narrow ravine, so that Shimei was out of easy reach though within hearing, and within a stone's throw (vv. 6, 9).

*Shimei, the son of Gera*] In the title to Ps. vii. he is apparently called "Cush the Benjamite." On Gera, see Judg. iii. 15 note.

7. *Come out*] Rather, "Go out," viz. of the land, into banishment. Cp. Jer. xxix. 16.

*thou bloody man*] See marg. The Lord's word to David (1 Chr. xxii. 8) was probably known to Shimei, and now cast in Da-

vid's teeth by him, with special reference to the innocent blood of Uriah.

8. *all the blood of the house of Saul*] Shimei probably put to David's account the death of Saul, and Jonathan, and Abinadab, and Melchishua, slain in battle by the Philistines with whom David was in league; of Ish-bosheth, slain in consequence of David's league with Abner; that of Abner himself, which he attributed to David's secret orders; and all the 360 slain in the battle between Joab and Abner (ii. 31). Some, too, think that the death of seven men of Saul's immediate family (xxi. 8) had occurred before David's flight, and was referred to by Shimei. Shimei's hatred and virulence is an indication that the Benjamites resented the loss of royalty in their tribe, even in the palmiest days of David's monarchy.

9. *this dead dog*] See marg. ref. and ix. 8 note.

*go over*] The ravine, possibly with a stream of water (xvii. 20), which lay between them and Shimei.

10. *what have I to do, &c.*] See marg. ref. ep. Matt. viii. 29: John ii. 4, and a similar complaint about the sons of Zeruiah (iii. 39).

<sup>a</sup> ch. 15. 30,  
<sup>b</sup> ch. 9. 2.<sup>c</sup> ch. 15. 23.  
& 17. 29.<sup>d</sup> ch. 10. 27.  
Prov. 18.  
13.<sup>e</sup> ch. 10. 16.  
1 Kin. 2. 8,  
44.<sup>g</sup> Deut. 13.  
13.<sup>h</sup> Judg. 9.  
24, 56, 57.  
1 Kin. 2. 32,  
33.<sup>i</sup> See ch. 1.  
16.<sup>j</sup> & 3. 28, 29,  
& 4. 11. 12.<sup>k</sup> 1 Sam. 24.  
14.<sup>l</sup> Ex. 22. 28.  
m ch. 19. 22.<sup>n</sup> Pet. 2. 23.

\* See 2 Kin. 18. 25.  
Lam. 3. 38.  
° Rom. 9. 20.  
¶ ch. 12. 11.  
¶ Gen. 15. 4.

\* Rom. 8. 28.

\* ch. 15. 37.

\* ch. 15. 37.

\* ch. 19. 25.  
Prov. 17. 17.

\* ch. 15. 34.

\* ch. 15. 16.  
& 20. 3.

° Gen. 34. 30.

1 Sam. 13. 4.

¶ ch. 2. 7.

Zech. 8. 13.

¶ ch. 12. 11.

12.

¶ ch. 15. 12.

\* See Deut.

25. 19.

ch. 16. 14.

¶ Zech. 13. 7.

him curse, because "the **LORD** hath said unto him, Curse David. 11 "Who shall then say, Wherefore hast thou done so? And David said to Abishai, and to all his servants, Behold, "my son, which "came forth of my bowels, seeketh my life: how much more now may this Benjamite do it? let him alone, and let him curse; for the **LORD** hath bidden him. It may be that the **LORD** will look on mine <sup>12</sup> affliction, and that the **LORD** will requite me good for his cursing this day. And as David and his men went by the way, Shimoni went along on the hill's side over against him, and cursed as he went, and threw stones at him, and <sup>3</sup> cast dust. And the king, and all the people that were with him, came weary, and refreshed themselves there. ¶ And "Absalom, and all the people the men of Israel, came to Jerusalem, and Ahithophel with him. And it came to pass, when Hushai the Archite, "David's friend, was come unto Absalom, that Hushai said unto Absalom, "God save the king, God save the king. And Absalom said to Hushai, Is this thy kindness to thy friend? "why wentest thou not with thy friend? And Hushai said unto Absalom, Nay; but whom the **LORD**, and this people, and all the men of Israel, choose, his will I be, and with him will I abide. And again, "whom should I serve? should I not serve in the presence of his son? as I have served in thy father's presence, so will I be in thy presence. ¶ Then said Absalom to Ahithophel, Give counsel among you what we shall do. And Ahithophel said unto Absalom, Go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou <sup>2</sup>art abhorred of thy father: then shall "the hands of all that are with thee be strong. So they spread Absalom a tent upon the top of the house, and Absalom went in unto his father's concubines <sup>3</sup>in the sight of all Israel. 23 And the counsel of Ahithophel, which he counselled in those days, was as if a man had enquired at the <sup>4</sup>oracle of God: so was all the counsel of Ahithophel, <sup>5</sup>both with David and with Absalom.

**CHAP. 17.** **MOREOVER** Ahithophel said unto Absalom, Let me now choose out twelve thousand men, and I will arise and pursue after David this night: and I will come upon him while he is <sup>6</sup>wearied and weak handed, and will make him afraid: and all the people that are with him shall flee; and I will <sup>7</sup>smite the king only: and I will bring back all the people unto thee: the man whom thou seekest is as if all returned: so all the people

<sup>1</sup> Or, *tears.* <sup>2</sup> Heb. *eye.* Gen. 29. 32. <sup>4</sup> Heb. *Let the king live.*

<sup>3</sup> Heb. *dusted him with dust.* <sup>1</sup> Sam. 1. 11. Ps. 25. 18. <sup>5</sup> Heb. *word.*

And for a like striking incident in the life of the Son of David, see Luke ix. 52-56.

12. *his cursing*] Another reading has *my curse*, i.e. the curse that has fallen upon me. David recognises in every word and action that he was receiving the due reward of his sin, and that which Nathan had foretold.

21. Taking possession of the harem was the most decided act of sovereignty (see 1 K. ii. 22). It was also the greatest offence and insult that could be offered. Such an act on Absalom's part made reconciliation impossible. A further motive has been found in this advice, viz., the desire on the

part of Ahithophel to make David taste the bitterness of that cup which he had caused others (Uriah and all Bath-sheba's family) to drink, and receive the measure which he had meted withal.

XVII. 1. *this night*] The night of the day on which David fled, and Absalom entered into Jerusalem. Ahithophel's idea was to fall upon David by surprise, and in the first confusion of the surprised army to seize and kill David only.

3. *the man whom thou seekest*] viz., David. Ahithophel means to say: "If I can only smite David, there will be no civil war, all the people will peaceably submit."

4 shall be in peace. And the saying <sup>1</sup> pleased Absalom well, and 5 all the elders of Israel. ¶ Then said Absalom, Call now Hushai 6 the Archite also, and let us hear likewise <sup>2</sup> what he saith. And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do 7 after his <sup>3</sup>saying? if not; speak thou. And Hushai said unto Absalom, The counsel that Ahithophel hath <sup>4</sup>given *is* not good 8 at this time. For, said Hushai, thou knowest thy father and his men, that they *be* mighty men, and they *be* <sup>5</sup>chafed in their minds, as <sup>6</sup>a bear robbed of her whelps in the field: and thy father *is* a man of war, and will not lodge with the people. 9 Behold, he is hid now in some pit, or in some *other* place: and it will come to pass, when some of them *be* <sup>6</sup>overthrown at the first, that whosoever heareth it will say, There is a slaughter 10 among the people that follow Absalom. And he also *that is* valiant, whose heart *is* as the heart of a lion, shall utterly <sup>4</sup>melt: for all Israel knoweth that thy father *is* a mighty man, and *they* 11 which *be* with him *are* valiant men. Therefore I counsel that all Israel be generally gathered unto thee, <sup>7</sup>from Dan even to Beer-sheba, <sup>8</sup>as the sand that *is* by the sea for multitude; and 12 <sup>9</sup>that thou go to battle in thine own person. So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that *are* with him there shall not be left so 13 much as one. Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the 14 river, until there be not one small stone found there. ¶ And Absalom and all the men of Israel said, The counsel of Hushai the Archite *is* better than the counsel of Ahithophel. For <sup>10</sup>the LORD had <sup>8</sup>appointed to defeat the good counsel of Ahithophel, to the intent that the <sup>11</sup>LORD might bring evil upon Absalom. 15 ¶ Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders 16 of Israel; and thus and thus have I counselled. Now therefore send quickly, and tell David, saying, Lodge not this night <sup>12</sup>in the plains of the wilderness, but speedily pass over; lest the

<sup>1</sup> Heb. *was right in the eyes* of, &c. 1 Sam. 18. 20.

<sup>2</sup> Heb. *what is in his mouth.*

<sup>3</sup> Heb. *said?*

<sup>4</sup> Heb. *councelled.*

<sup>5</sup> Heb. *bitter of soul.* Judg. 18. 25.

<sup>6</sup> Heb. *fullen.*

<sup>7</sup> Heb. *that thy face, or,*

<sup>8</sup> *presence go, &c.*

<sup>9</sup>

<sup>10</sup> ch. 15. 23.

7. *at this time*] Rather, “The counsel which Ahithophel has given this time is not good.” He contrasts it with that given before (xvi. 21), which was good. This gave an appearance of candour to his conduct, and so gave weight to his dissent. Observe the working of David’s prayer (xv. 31).

9. *some pit, or in some other place*] The Hebrew has *in one of the pits, or in one of the places.* Hence *place* must have some defined meaning. It probably is used here, as elsewhere, for a *dwelling-house* or *village*, which might in that district be fortified houses (v. 12; 1 Sam. xxvi. 25).

Hushai’s argument is that there was no chance of seizing David by surprise as Ahithophel suggested. There was sure to be sharp fighting, and the terror of the

names of David, Joab, Abishai, Ittai, and their companions, would magnify the first few blows received into a victory, and Absalom’s men would flee in panic. It is likely that Absalom was not a man of courage, and Hushai, knowing this, adroitly magnified the terror of the warlike prowess of David and his mighty men.

12. *as the dew*] Like the drops of dew, in the vast number of our host, and in our irresistible and unavoidable descent upon our enemies.

16. Hushai, like a wise and prudent man, knowing, too, Absalom’s weak and fickle character, would not depend upon the resolution, taken at his instigation, not to pursue the king, but took instant measures to advertise David of his danger.

<sup>c</sup> Hos. 13. 8.

<sup>d</sup> Josh. 2. 11.

<sup>e</sup> Judg. 20. 1.

<sup>f</sup> Gen. 22. 17.

<sup>g</sup> ch. 15. 31,  
33.

<sup>h</sup> ch. 15. 35.

king be swallowed up, and all the people that *are* with him.

\* ch. 15. 27. 17 ¶<sup>1</sup> Now Jonathan and Ahimaaz <sup>1</sup>stayed by "En-rogel; for they might not be seen to come into the city: and a wench went and told them; and they went and told king David. Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house "in Bahurim, which had a well in his court; whither they went down. And <sup>2</sup>the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known.

20 And when Absalom's servants came to the woman to the house, they said, Where *is* Ahimaaz and Jonathan? And <sup>3</sup>the woman said unto them, They be gone over the brook of water. And when they had sought and could not find *them*, they returned to Jerusalem. And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, Arise, and pass quickly over the water: 22 for thus hath Ahithophel counselled against you. Then David arose, and all the people that *were* with him, and they passed over Jordan: by the morning light there lacked not one of them 23 that was not gone over Jordan. ¶ And when Ahithophel saw that his counsel was not <sup>1</sup>followed, he saddled his *ass*, and arose, and gat him home to his house, to <sup>2</sup>his city, and <sup>3</sup>put his household in order, and <sup>4</sup>hanged himself, and died, and was buried in the sepulchre of his father. ¶ Then David came to 'Mahanaim. And Absalom passed over Jordan, he and all the men of Israel 25 with him. And Absalom made Amasa captain of the host instead of Joab: which Amasa *was* a man's son, whose name was Ithra an Israelite, that went in to <sup>3</sup>Abigail the daughter of Nahash, sister to Zeruiah Joab's mother. So Israel and Ab-

<sup>1</sup> See Exod. 1. 19. <sup>2</sup> Josh. 2. 4, 5. <sup>3</sup> ver. 15, 16.

\* ch. 15. 12. <sup>4</sup> Matt. 27. 5. <sup>5</sup> Gen. 32. 2. <sup>6</sup> Josh. 13. 26.

\* 1 Chr. 2. 16, 17.

<sup>1</sup> Heb. done. <sup>2</sup> Heb. gave charge concerning his house, 2 Kin. 20. 1. <sup>3</sup> Heb. Abigail. <sup>4</sup> Or, Jesse. See 1 Chr. 2. 13, 16.

17. *En-rogel*] See marg. ref.  
*a wench*] Heb. "the maid servant," viz., of the High-Priest, either Zadok or Abiathar, or possibly one employed in some service in the Temple courts. (1 Sam. ii. 22 note.)

and *they went and told king David*] As related afterwards (v. 21). Here mentioned by anticipation.

18. *Bahurim*] See marg. ref. They were not all Shimeis in Bahurim.

19. *the covering*] Heb. "the covering," perhaps the *hanging* or *awning* at the door of the house, as the word seems to mean when spoken of the Tabernacle.

*ground corn*] Or *peeled barley*, which she spread out as if for the purpose of drying it in the sun.

20. As soon as ever she had hid the men she went into the house, as if busy about her usual occupations. Had Absalom's servants, who had had information from some of the people of Bahurim that the men had come to this house, found her in the court it might have directed their attention to the peeled barley.

*over the brook of water*] Cp. xvi. 9 note. The word for *brook* (*Michal*) occurs only here. One has been found in this very district,

still so called. The woman showed great presence of mind and adroitness in not denying that they had been there.

23. *to his city*] To Giloh (marg. ref.). Ahithophel was probably influenced by deep mortification at the slight put upon him by rejecting his counsel. He is a memorable example of the impotence of worldly wisdom. Cp. marg. ref.

24. *Mahanaim*] See ii. 8. The same reasons which induced Abner to choose it for Ishbosheth probably made it a good rallying point for David. It was a strong city, in a well-provisioned country, with a mountainous district for retreat in case of need, and with a warlike and friendly population.

25. *Ithra an Israelite*] Or *Jether the Ishmeelite* (1 Chr. ii. 17). *Ithra* and *Jether* are practically the same names. *Israelite* in the text is wrong. It should be either *Ishmaelite* or *Jereelite* (iii. 2).

*Abigail the daughter of Nahash*] If Zeruiah and Abigail were Jesse's daughters, the only probable way of reconciling our text with 1 Chr. ii. 16, 17, is to suppose that Nahash was Jesse's wife. If Zeruiah and Abigail were only sisters of David by the mother, then Nahash might be the name of her first husband.

27 salom pitched in the land of Gilead. ¶ And it came to pass, when David was come to Mahanaim, that <sup>z</sup>Shobi the son of Nahash of Rabbah of the children of Ammon, and <sup>y</sup>Machir the son of Ammiel of Lo-debar, and <sup>z</sup>Barzillai the Gileadite of Rogelim, brought beds, and <sup>z</sup>basons, and earthen vessels, and wheat, and barley, and flour, and parched corn, and beans, and 29 lentiles, and parched pulse, and honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him, to eat: for they said, The people is hungry, and weary, and thirsty, <sup>z</sup>in the wilderness.

**CHAP. 18.** AND David numbered the people that were with him, and set captains of thousands and captains of hundreds over 2 them. And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, <sup>a</sup>and a third part under the hand of Ittai the Gittite. And the king said unto the people, I 3 will surely go forth with you myself also. <sup>b</sup>But the people answered, Thou shalt not go forth: for if we flee away, they will not <sup>c</sup>care for us; neither if half of us die, will they care for us: but now thou art <sup>d</sup>worth ten thousand of us: therefore now it is 4 better that thou <sup>e</sup>succour us out of the city. And the king said unto them, What seemeth you best I will do. And the king stood by the gate side, and all the people came out by hundreds 5 and by thousands. And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, even with Absalom. <sup>f</sup>And all the people heard when the king gave all the captains charge concerning Absalom. 6 ¶ So the people went out into the field against Israel: and the 7 battle was in the <sup>g</sup>wood of Ephraim; where the people of Israel

<sup>z</sup> See ch. 10.  
1.  
& 12. 29.  
<sup>v</sup> ch. 9. 4.  
<sup>z</sup> ch. 10. 31.  
32.  
1 Kin. 2. 7.

<sup>a</sup> ch. 10. 2.

<sup>a</sup> ch. 15. 19.

<sup>b</sup> ch. 21. 17.

<sup>c</sup> ver. 12.

<sup>d</sup> Josh. 17.  
15, 18.

<sup>1</sup> Or, cups.

<sup>2</sup> Heb. set their heart on us.

<sup>3</sup> Heb. as ten thousand of

<sup>ns.</sup>

<sup>4</sup> Heb. be to succour.

27. Shobi's father may have been the king of the Ammonites, and Shobi appointed by David as tributary king or governor of Ammon after he took Rabbah (xii. 29). On the other hand, Nahash may have been a common name among the Ammonites, and the Nahash of v. 25 may have been of that nation.

On Machir, see marg. ref.

Barzillai was ancestor, through a daughter, to a family of priests, who were called after him *sons of Barzillai*, and who returned from captivity with Zerubbabel, but were not allowed to officiate as priests, or eat of the holy things, through defect of a proper register (Ezr. ii. 61-63). It is likely that being wealthy they had neglected their priestly privileges, as a means of maintenance, before the Captivity.

Rogelim was situated in the highlands of Gilead, but the exact situation is not known. It means *the fullers*, being the plural of the word *Rogel*, in *En-Rogel*, v. 17.

29. *cheese of kine* Or, as others, *milch cows*, which is more in accordance with the context, being coupled with *sheep*, and is more or less borne out etymologically by the Arabic. God's care for David was evident in the kindness of these people.

**XVIII. 2. a third part]** This seems to have been a favourite division with the Hebrew commanders (see Judg. vii. 16, ix. 43; 1 Sam. xi. 11; 2 K. xi. 5, 6) and with the Philistines also (1 Sam. xiii. 17).

3. *succour us out of the city*] David, with a reserve, would hold the city, and either support the bands in case of need, or receive them within the walls should they be compelled to flee.

6. *against Israel*] Implying that the revolt was in a great measure that of the ten tribes, Saul's party, against the kingdom.

*the wood of Ephraim*] This would naturally be sought in the west of Jordan (marg. ref.). But on the other hand it seems certain that the scene of this battle was on the east of Jordan. It seems therefore inevitable to conclude that some portion of the thick wood of oaks and terebinths which still runs down to the Jordan on the east side was for some reason called *the wood of Ephraim*, either because it was a continuation on the east side of the great Ephraimitic forests on the west, or because of some transaction there in which Ephraim had taken part, such as the slaughter of the Midianites (Judg. vii. 24, 25), or their own slaughter (Judg. xii. 6).

## II. SAMUEL. XVIII.

• ver. 5.

/ Josh. 7. 26.

¶ Gen. 14. 17.  
See ch. 14.  
27.

were slain before the servants of David, and there was there a great slaughter that day of twenty thousand *men*. For the battle was there scattered over the face of all the country: and the wood 'devoured more people that day than the sword devoured.

¶ And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away. And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanged in an oak. And Joab said unto the man that told him, And, behold, thou sawest him, and why didst thou not smite him there to the ground? and I would have given thee ten *shekels* of silver, and a girdle.

And the man said unto Joab, Though I should receive a thousand *shekels* of silver in mine hand, yet would I not put forth mine hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, Beware that none touch the young man Absalom. Otherwise I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thyself wouldest have set thyself against me. Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak. And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him. ¶ And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people. And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent. ¶ Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's date: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day,

¹ Heb. multiplied to devour.

² Heb. weigh upon mine hand.

³ Heb. Beware whosoever  
ye be of, &c.⁴ Heb. before thee.  
⁵ Heb. heart.

8. *the battle was scattered*] Probably Absalom's forces were far more numerous than David's; but, most likely by Joab's skilful generalship, the field of battle was such that numbers did not tell, and David's veteran troops were able to destroy Absalom's rabble in detail. The wood entangled them, and was perhaps full of pits, precipices, and morasses (v. 17).

9. It would seem that the two things which his vain-glory boasted in, the royal mule, and the magnificent head of hair, by which he was caught in the "oak" (rather, terebinth or turpentine tree), both contributed to his untimely death.

11. *ten shekels*] [About 25 shillings.] The word *shekel* is understood, as in Gen. xx. 16, xxxvii. 28. See Ex. xxxviii. 24 note.

a *girdle*] Girdles were costly articles of Hebrew dress used to put money in (Matt. x. 9), and given as presents (1 Sam. xviii. 4).

13. The man gives a remarkable incidental

testimony to David's sagacity and penetration (cp. xiv. 19), and to Joab's known unscrupulousness.

14. *I may not tarry, &c.*] i.e. lose time in such discourse.

16. *blew the trumpet*] To stop the pursuit and slaughter (ii. 28, xx. 22).

17. *a great heap of stones*] See marg. ref. This kind of monument is common to almost all early nations.

18. *the king's date*] Anciently the *valley* of *Sharch* (marg. ref.), and apparently in the near neighbourhood of Sodom; but the exact site is not known. It quite agrees with Absalom's preference for Hebron (xv. 7), that his monument should be reared by him in the south. If Absalom's monument be placed in the ravine of the Kedron, the *king's date* here is a different place from the *date of Shaveh*.

*Absalom's place*] Literally, *Absalom's hand*. (1 Sam. xv. 12 note.)

19 Absalom's place. ¶ Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the **LORD** 20 hath <sup>1</sup>avenged him of his enemies. And Joab said unto him, Thou shalt not <sup>2</sup>bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because 21 the king's son is dead. Then said Joab to Cushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and 22 ran. Then said Ahimaaz the son of Zadok yet again to Joab, But <sup>3</sup>howsoever, let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son, seeing that thou 23 hast no tidings <sup>4</sup>ready? But howsoever, *said he*, let me run. And he said unto him, Run. Then Ahimaaz ran by the way of 24 the plain, and overran Cushi. ¶ And David sat between the two gates: and <sup>5</sup>the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a 25 man running alone. And the watchman cried, and told the king. And the king said, If he *be* alone, *there is* tidings in his 26 mouth. And he came apace, and drew near. And the watchman saw another man running: and the watchman called unto the porter, and said, Behold *another* man running alone. And 27 the king said, He also bringeth tidings. And the watchman said, <sup>6</sup>Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He 28 *is* a good man, and cometh with good tidings. ¶ And Ahimaaz called, and said unto the king, <sup>6</sup>All is well. And he fell down to the earth upon his face before the king, and said, Blessed *be* the **LORD** thy God, which hath <sup>8</sup>delivered up the men that lifted 29 up their hand against my lord the king. And the king said, <sup>9</sup>Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and *me* thy servant, I saw 30 a great tumult, but I knew not what *it was*. And the king said unto him, Turn aside, and stand here. And he turned aside, and

<sup>1</sup> ch. 13. 34.  
<sup>2</sup> 2 Kin. 9. 17.

<sup>1</sup> Heb. *judged him from the hand, &c.*

<sup>3</sup> Heb. *be what may.*

<sup>7</sup> Heb. *Peace.*

<sup>2</sup> Heb. *be a man of tidings.*

<sup>4</sup> Or, *convenient.*

<sup>8</sup> Heb. *shut up.*

<sup>5</sup> Heb. *I see the running.*

<sup>9</sup> Heb. *Is there peace.*

<sup>6</sup> Or, *Peace be to thee.*

19. Ahimaaz was a well-known runner (v. 27). Speed was a heroic virtue in those simple times (cp. ii. 18). In Hezekiah's reign (2 Chr. xxx. 6, 10) we find an establishment of running post-men; and the same name (*runners*) is given (Esth. iii. 13) to the Persian posts, though at that time they rode on mules and camels.

*bear tidings]* The original word is used almost exclusively of bearing good tidings, and hence is rendered in the LXX. (though not always) *εὐαγγεῖον* (iv. 10; 1 Sam. xxxi. 9). In v. 21, it is not *carry the good tidings*, but *tell, simply announce*.

21. *Cushi]* "The **Cushite**," a foreign slave, perhaps of Joab's, whom he did not scruple to expose to David's anger. If, however, it is a name, it must be rendered *Haccushi*. In the title to Ps. vii., "Cushi, the Benjamite," cannot mean this Cushi, since the contents of the Psalm are not suitable to this occasion.

23. *the plain]* The floor of the valley

through which the Jordan runs. The Cushite did not run by that road, but took the road over the hills, which may well have been the shorter but also the more difficult road. The two roads would probably meet a short distance from Mahanaim. These words, which have been thought to prove that the battle took place on the west of Jordan, are a clear proof that it took place on the east, because if the runners had had to cross the Jordan, they must both have come by the same road, which it is clear they did not.

28. *Ahimaaz called]* This marks the eager haste with which, before he had quite reached the king, he shouted out the pithy decisive word of good tidings, *Shalom!* *Peace!*

*hath delivered]* See marg. The figure seems to be that of *confining* a person within the power of his enemy, in opposition to *giving him his liberty* "in a large room," to work what mischief he pleases.

31 stood still. And, behold, Cushi came; and Cushi said, <sup>1</sup>Tidings, my lord the king: for the *LORD* hath avenged thee this day of 32 all them that rose up against thee. And the king said unto Cushi, *Is* the young man Absalom safe? And Cushi answered, The enemies of my lord the king, and all that rise against thee 33 to do *thee* hurt, be as *that* young man *is*. And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, <sup>2</sup>O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

<sup>a</sup> ch. 10. 4.

**CHAP. 19.** AND it was told Joab, Behold, the king weepeth and 2 mourneth for Absalom. And the <sup>2</sup>victory that day was *turned* into mourning unto all the people: for the people heard say that 3 day how the king was grieved for his son. And the people gat them by stealth that day *into* the city, as people being ashamed 4 steal away when they flee in battle. But the king <sup>3</sup>covered his face, and the king cried with a loud voice, <sup>4</sup>O my son Absalom, 5 O Absalom, my son, my son! ¶ And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, 6 and the lives of thy concubines; <sup>5</sup>in that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, <sup>6</sup>that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived, and all we had died 7 this day, then it had pleased thee well. Now therefore arise, go forth, and speak <sup>6</sup>comfortably unto thy servants: for I swear by the *LORD*, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the 8 evil that befell thee from thy youth until now. Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had fled every man to his tent. 9 ¶ And all the people were at strife throughout all the tribes of Israel, saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now 10 he is <sup>7</sup>fled out of the land for Absalom. And Absalom, whom we anointed over us, is dead in battle. Now therefore why 11 <sup>7</sup>speak ye not a word of bringing the king back? ¶ And king David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house? seeing the speech of all Israel is 12 come to the king, *even* to his house. Ye are my brethren, ye are <sup>8</sup>my bones and my flesh: wherefore then are ye the last to

<sup>a</sup> ch. 15. 14.

<sup>a</sup> ch. 5. 1.

<sup>1</sup> Heb. *Tidings is brought.*

<sup>2</sup> Heb. *salvation, or, de-*

<sup>3</sup> Heb. *By loving, &c.*

<sup>4</sup> Heb. *that princes or ser-*

<sup>5</sup> *Heb. to the heart of thy*

*servants, Gen. 31. 3.*

<sup>6</sup> *Heb. are ye silent?*

<sup>31. tidings, &c.]</sup> Rather, "Let my lord the king receive the good tidings."

<sup>33.</sup> There is not in the whole of the O. T. a passage of deeper pathos than this. Cp. Luke xix. 41. In the Hebrew Bible this verse commences the nineteenth chapter. The A. V. follows the Greek and Latin Versions.

<sup>5.</sup> Had Absalom gained the victory, it is likely that, according to the manner of

Oriental despots, he would have sought to secure his throne by killing all possible competitors (Judg. ix. 5; 1 K. xv. 20).

<sup>8.</sup> David saw the justice of what Joab said, and the new danger which threatened him if he did not rouse himself from his grief.

*for Israel, &c.]* Not David's followers, but as before (xvii. 26, xviii. 6, 17), Absalom's army.

13 bring back the king? <sup>1</sup> And say ye to Amasa, Art thou not of my bone, and of my flesh? <sup>2</sup> God do so to me, and more also, if thou be not captain of the host before me continually in the room of Joab. And he bowed the heart of all the men of Judah, <sup>3</sup> even as the heart of one man; so that they sent this word unto the king, Return thou, and all thy servants. So the king returned, and came to Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over Jordan. ¶ And Shimei the son of Gera, a Benjaminite, which was of Bahurim, hasted and came down with the men of Judah to meet king David. And there were a thousand men of Benjamin with him, and Ziba the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king. And there went over a ferry boat to carry over the king's household, and to do what he thought good. And Shimei the son of Gera fell down before the king, as he was come over Jordan; and said unto the king, "Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart. For thy servant doth know that I have sinned: therefore, behold, I am come the first this day of all the house of Joseph to go down to meet my lord the king. But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed the LORD's anointed? And David said, What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I am this day king over Israel? Therefore the king said unto Shimei, Thou shalt not die. And the king sware unto him. ¶ And Mephibosheth the son of Saul came down to meet the king, and had neither dressed his feet, nor trimmed his beard,

<sup>1</sup> Heb. the good in his eyes.

13. of my bone, &c.] Render as in preceding verse, "art thou not my bone and my flesh?" It is curious to note how the phrase is used in v. 1 of common descent from Israel, in v. 12 of the closer kindred of the tribe of Judah, and in this verse of the yet nearer kindred between David and Amasa his sister's son.

captain...in the room of Joab] It is very plain that David felt the weight of Joab's overbearing influence to be very oppressive (cp. v. 22, iii. 39, xvi. 10). He was, at this time, very angry with Joab for killing Absalom; and so, thinking it of vital importance to win over Amasa and the army of Judah, he did not scruple to offer him Joab's high post.

16. Shimei being aware that Judah was unanimous in recalling the king, lost no time in trying to make his peace with David, by bringing a large Benjaminite force with him.

17. before the king] i.e. "to meet the king." Cp. xx. 8. The king was on the east bank, and they crossed over (by the ford) from the west bank to go to him.

18. as he was come over Jordan] Render, "when he was crossing," i.e. just embarking for the purpose of crossing. The scene still lies on the east bank. Shimei left nothing undone to soften, if possible, David's resentment.

20. This is the first time that the house of Joseph, or Joseph, stands for all the ten tribes of which Ephraim was the head and leader. While Saul of Benjamin was king, or while Mahanaim was the capital of his son's kingdom, it was not natural so to name them, nor does it seem so at first sight in the mouth of Shimei the Benjaminite. But it is very possible that he used the phrase for the purpose of exculpating himself and his own tribe from having taken the initiative in the rebellion, and of insinuating that they were drawn away by the preponderating influence of the great house of Joseph. On the other hand, the phrase may be an indication that the passage was written after the separation of the kingdom of Israel, when the phrase was a common one.

24. beard] The moustache, the beard of the upper lip. The fact related in this

<sup>1</sup> ch. 17. 25.

<sup>2</sup> Ruth 1. 17.

<sup>3</sup> Judg. 20.1

<sup>4</sup> Josh. 5. 9.

<sup>5</sup> Ex. 10. 5.

<sup>6</sup> 1 Kin. 2. 8.

<sup>7</sup> ch. 9. 2, 10.

<sup>8</sup> & 16. 1, 2.

<sup>9</sup> 1 Sam. 22.

<sup>10</sup> 15.

<sup>11</sup> ch. 16. 5,

<sup>12</sup> &c.

<sup>13</sup> ch. 13. 33.

<sup>14</sup> See ch. 16.

<sup>15</sup> 5.

<sup>16</sup> Ex. 22. 28.

<sup>17</sup> ch. 16. 10.

<sup>18</sup> 1 Sam. 11.

<sup>19</sup> 13.

<sup>20</sup> 1 Kin. 2. 8,

<sup>21</sup> 9, 37, 40.

<sup>22</sup> ch. 9. 6.

nor washed his clothes, from the day the king departed until the 25 day he came *again* in peace. And it came to pass, when he was come to Jerusalem to meet the king, that the king said unto <sup>x ch. 16. 17.</sup> 26 him, <sup>x</sup> Wherefore wentest not thou with me, Mephibosheth? And he answered, My lord, O king, my servant deceived me: for thy servant said, I will saddle me an ass, that I may ride theron, 27 and go to the king; because thy servant *is* lame. And <sup>y</sup> he hath slandered thy servant unto my lord the king; <sup>z</sup> but my lord the king *is* as an angel of God: do therefore *what* is good in thine eyes. For all <sup>a</sup> of my father's house were but <sup>b</sup> dead men before my lord the king: "yet didst thou set thy servant among them that did eat at thine own table. What right therefore have I 29 yet to cry any more unto the king? And the king said unto him, Why speakest thou any more of thy matters? I have said, 30 Thou and Ziba divide the land. And Mephibosheth said unto the king, Yea, let him take all, forasmuch as my lord the king 31 is come again in peace unto his own house. ¶ And <sup>b</sup> Barzillai the Gilcadite came down from Rogelim, and went over Jordan 32 with the king, to conduct him over Jordan. Now Barzillai was a very aged man, *even* fourscore years old: and <sup>c</sup> he had provided the king of sustenance while he lay at Mahanaim; for he 33 *was* a very great man. And the king said unto Barzillai, Come thou over with me, and I will feed thee with me in Jerusalem. 34 And Barzillai said unto the king, <sup>d</sup> How long have I to live, 35 that I should go up with the king unto Jerusalem? I *am* this day <sup>d</sup> fourscore years old: *and* can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord 36 the king? Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such 37 a reward? Let thy servant, I pray thee, turn back again, that I may die in mine own city, *and be buried* by the grave of my father and of my mother. But behold thy servant Chimham; let him go over with my lord the king; and do to him what shall seem 38 good unto thee. And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee: and whatsoever thou shalt <sup>e</sup> require of me, *that* will 39 I do for thee. And all the people went over Jordan. And when the king was come over, the king <sup>f</sup> kissed Barzillai, and 40 blessed him; and he returned unto his own place. Then the king went on to Gilgal, and <sup>g</sup> Chimham went on with him: and

<sup>1</sup> Heb. *men* of death, 1 Sam. 26. 16.

<sup>2</sup> Heb. *How many days are the years of my life.*

<sup>3</sup> Heb. *choose.* <sup>4</sup> Heb. *Chimhan.*

verse tends to clear Mephibosheth from the suspicion of unfaithfulness to David.

26. What appears to have happened is, that when Mephibosheth ordered Ziba to saddle the asses and ride with him to join David, Ziba left him under pretence of obeying, but instead laded the asses with provisions, and went off alone with them, thus making it impossible for Mephibosheth to follow.

29. Unable to get to the bottom of the story, and perhaps unwilling to make an enemy of Ziba, David compromised the matter by dividing the land, thus partially

revoking his hasty sentence (xvi. 4). We still see the impatient temper of David.

37. *Chimham*] From marg. ref. it appears that Chimham, having accepted David's offer, came and settled near Bethlehem. His house was still called after him at the time of the Captivity.

39. The *people* is the term especially applied in this narrative to David's followers (xv. 17, xvi. 14, xvii. 2, xviii. 1, 2, xix. 2, 3). They crossed by the ford, while David and his household, accompanied by Barzillai and Chimham, came over in the ferry.

<sup>e</sup> 1 Kin. 2. 7.  
<sup>f</sup> Jer. 41. 17.

<sup>g</sup> Gen. 31. 55.

all the people of Judah conducted the king, and also half the 41 people of Israel. ¶ And, behold, all the men of Israel came to the king, and said unto the king, Why have our brethren the men of Judah stolen thee away, and have brought the king, and his household, and all David's men with him, over Jordan? <sup>ver. 15.</sup>

42 And all the men of Judah answered the men of Israel, Because the king is <sup>h</sup>near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's <sup>c</sup>cost? or hath he given us any gift? <sup>ver. 12.</sup>

43 And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more <sup>right</sup> in David than ye: why then did ye <sup>1</sup>despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.

**CHAP. 20.** AND there happened to be thereto a man of Belial, whose name was Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, "We have no part in David, neither have we inheritance in the son of Jesse: <sup>a</sup>every man to his tents, O 2 Israel. So every man of Israel went up from after David, <sup>b</sup>and followed Sheba the son of Bichri: but the men of Judah clave 3 unto their king, from Jordan even to Jerusalem. ¶ And David came to his house at Jerusalem; and the king took the ten women his <sup>c</sup>concubines, whom he had left to keep the house, and put them in <sup>d</sup>ward, and fed them, but went not in unto them. So they were <sup>e</sup>shut up unto the day of their death, 4 <sup>f</sup>living in widowhood. ¶ Then said the king to Amasa, <sup>g</sup>Assemble me the men of Judah within three days, and be thou <sup>h</sup>hero present. So Amasa went to assemble the men of Judah: but he tarried longer than the set time which he had appointed 5 him. And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than did Absalom: take thou <sup>i</sup>thy lord's servants, and pursue after him, lest he get him fenced cities, 6 and <sup>j</sup>escape us. And there went out after him Joab's men, and the <sup>k</sup>Cherethites, and the <sup>l</sup>Lelethites, and all the mighty men: <sup>m</sup>ch. 8. 18. 1 Kin. 1. 38.

<sup>1</sup> Heb. set us at light.

<sup>3</sup> Heb. bound.

<sup>6</sup> Hoh. deliver himself from our eyes.

<sup>2</sup> Heb. an house of ward.

<sup>4</sup> Heb. in widowhood of life.

<sup>5</sup> Heb. Call.

41. It seems that David and his whole party made a halt at Gilgal (v. 15; 1 Sam. xi. 14), and possibly made some solemn agreement there about the kingdom. But while they were there, *all the men of Israel*, representatives from the tribes not included in *half the people of Israel* (v. 40), came up in great wrath at finding that the restoration had been accomplished without consulting them, and accused the men of Judah of unfair dealing.

**XX. 1. the son of Bichri, &c.]** Rather, *a Bichrite*, formed like the names *Ahohite*, *Hachmonite*, &c. (xxiii. 8, 9), and so called from Becher, the son of Benjamin (Gen. xlvi. 21; 1 Chr. vii. 6-8). Saul was also of this family. It is evident that the transfer of the royalty from their tribe to that of Judah still rankled in the hearts of many Benjamites (xvi. 8 note).

**2. from Jordan, &c.]** The men of Israel only escorted David from Jordan to Gilgal,

and there left him; but the men of Judah in a body went with him all the way to Jerusalem.

**4. to Amasa, &c.]** Evidently feeling his way towards fulfilling the promise to Amasa (marg. ref.).

**5. he tarried]** The cause of Amasa's delay is not stated. It may have been the unwillingness of the men of Judah to place themselves under his orders, or it may have been caused by a wavering or hesitation in loyalty. This last is evidently insinuated in v. 11, and no doubt this was the pretext, whether grounded in fact or not, by which Joab justified the murder of Amasa before David.

**6. to Abishai]** Probably, as the king was on bad terms with Joab, and wished to deprive him of his post as captain of the host, he gave his orders to Abishai, and most connived at the execution of them by Joab, which was inevitable.

<sup>i</sup> See Juc. 8. 1. & 12. 1.

<sup>a</sup> ch. 19. 43.

<sup>b</sup> 1 Kin. 12.

<sup>16.</sup>

2 Chr. 10. 16.

<sup>c</sup> ch. 15. 16. & 16. 21, 22.

<sup>d</sup> ch. 19. 13.

<sup>e</sup> ch. 11. 11.

1 Kin. 1. 33.

<sup>f</sup> ch. 8. 18.

1 Kin. 1. 38.

and they went out of Jerusalem, to pursue after Sheba the son of Bichri. ¶ When they *were* at the great stone which *is* in Gibeon, Amasa went before them. And Joab's garment that he had put on was girded unto him, and upon it a girdle with a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out. And Joab said to Amasa, *Art thou in health, my brother?* ¶ And Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to the sword that *was* in Joab's hand: so he smote him therewith in the fifth *rib*, and shed out his bowels to the ground, and struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri. And one of Joab's men stood by him, and said, He that favoureth Joab, and he that *is* for David, *let him go* after Joab. And Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still. When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri. And he went through all the tribes of Israel unto <sup>k</sup>Abel, and to Beth-maachah, and all the Berites: and they were gathered together, and went also after him. And they came and besieged him in Abel of Beth-maachah, and they cast up a bank against the city, and <sup>it</sup> stood in the trench: and all the people that *were* with Joab battered the wall, to throw it down. ¶ Then cried a wise woman out of the city, Hear, hear; say, I pray you, unto Joab, Come

<sup>a</sup> Matt. 26.  
49.  
<sup>b</sup> Luke 22. 47.  
<sup>c</sup> 1 Kin. 2. 5.  
<sup>d</sup> ch. 2. 23.

<sup>e</sup> 2 Kin. 15.  
20.

<sup>f</sup> 2 Kin. 10.  
32.  
Isai. 37. 33.

<sup>1</sup> Heb. doubled not his stroke. <sup>2</sup> Or, it stood against the outmost wall. <sup>3</sup> Heb. marred to throw down.

8. *Amasa went before them*] Rather, "advanced to meet them." Amasa was no doubt returning to Jerusalem, according to his orders (v. 4), and was probably much surprised to meet the army in march. Joab's resolution was quickly taken.

and Joab's garment, &c.] Render, *And Joab was girded with his military garment, as his clothing, and upon it*—i.e. the military garment—*or him*, the girdle of a sword fastened on his loins in its sheath, and as he went forth (to meet Amasa) it fell out of the sheath. What appears to have happened is that, by accident or design, Joab's sword fell out of the scabbard on the ground as he was going to meet Amasa, and that he picked it up with his left hand so as to leave his right hand free for the customary salutation (v. 9). This awakened no suspicion in Amasa's mind. Cp. the case of Ehud, Judg. iii. 21.

11. *He that favoureth Joab, &c.*] This speech, addressed to Amasa's followers as well as Joab's, shows very distinctly that the rivalry between Joab and Amasa, and David's purpose to make Amasa captain in Joab's room, were well known; and shows also the real reason why Joab slew Amasa. What is added, *and he that is for David*, was intended to identify Joab's cause with David's, and also to insinuate that

Amasa had not been loyal to David (v. 5 note).

12. *all the people, &c.*] i.e. the levies which Amasa had been leading to Jerusalem; they were irresolute as to what they should do, and the stoppage at Amasa's body very nearly led to their refusing to follow Joab. But upon the prompt removal and hiding of the body they passed on and followed Joab, their old captain.

14. *Abel*] More commonly called (v. 15) *Abel-Beth-maachah* to distinguish it from other places of the name of *Abel* (a grassy plain). It is represented by the modern *Abil-Kamh*, a Christian village on the N.W. of lake *Huleh*, the ancient *Merom*. Cp. 2 Chr. xvi. 4, *Abel-maim*, Abel by the water. and all the Berites] What this means is utterly unknown. Many approve of the reading of the Latin Version, connecting it with what follows: "And all the choice young men mustered and followed him."

15. *cast up a bank*] See marg. reff. The throwing up of mounds against the walls of besieged places by the besiegers is well illustrated in the Assyrian sculptures.

the trench] The *pomerium*, or fortified space outside the wall. When the mound was planted in the pomerium the battering engines were able to approach close to the wall to make a breach.

17 near hither, that I may speak with thee. And when he was come near unto her, the woman said, *Art thou Joab?* And he answered, *I am he.* Then she said unto him, Hear the words 18 of thine handmaid. And he answered, I do hear. Then she spake, saying, *'They were wont to speak in old time, saying, They shall surely ask counsel at Abel: and so they ended the 19 matter. I am one of them that are peaceable and faithful in Israel: thou seekest to destroy a city and a mother in Israel: 20 why wilt thou swallow up "the inheritance of the LORD?* And Joab answered and said, Far be it, far be it from me, that I 21 should swallow up or destroy. The matter is not so: but a man of mount Ephraim, Sheba the son of Bichri <sup>2</sup>by name, hath lifted up his hand against the king, *even* against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the 22 wall. Then the woman went unto all the people <sup>3</sup>in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast it out to Joab. And he blew a trumpet, and they <sup>4</sup>retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king. ¶ Now <sup>5</sup>Joab was over all the host of Israel: and Benaiah the son of Jehoiada was over the Cherethites 23 and over the Pelethites: and Adoram was <sup>6</sup>over the tribute: 24 and <sup>7</sup>Jehoshaphat the son of Ahilud was <sup>8</sup>recorder: and Sheva 25 was scribe: and <sup>9</sup>Zadok and Abiathar were the priests: <sup>10</sup>and Ira also the Jairite was <sup>11</sup>a chief ruler about David.

**CHAP. 21.** THEN there was a famine in the days of David three years, year after year; and David <sup>12</sup>enquired of the LORD. And

<sup>1</sup> Or, *They plainly spoke in the beginning, saying, Surely they will ask of Abel, and so make an end:*

<sup>2</sup> See Deut. 20. 11.

<sup>3</sup> Heb. *by his name.*

<sup>4</sup> Heb. *were scattered.*

<sup>5</sup> Or, *a prince,* Gen. 41.

<sup>6</sup> Ex. 2. 16.

<sup>7</sup> Or, *remembrancer.*

<sup>8</sup> See Num. 27. 21.

<sup>13</sup> 1 Sam. 26.  
10. ch. 21. 3.

<sup>14</sup> Eccles. 9.  
15.

<sup>16</sup> ch. 8. 16,  
18.

<sup>17</sup> 1 Kin. 4. 6.

<sup>18</sup> ch. 8. 16.

<sup>19</sup> 1 Kin. 4. 3.

<sup>20</sup> ch. 8. 17.

<sup>21</sup> 1 Kin. 4. 4.

<sup>22</sup> ch. 23. 38.

**18.** This was an old proverb. Abel, like Teman, and some other places, was once famous for the wisdom of its inhabitants (1 K. iv. 30, 31). The wise woman was herself a remnant of this traditional wisdom.

**19.** *I am one, &c.*] The woman speaks in the name of the whole city, which she means to say was peaceable and loyal.

**20.** Joab's character is strongly brought out in the transaction. Politic, decided, bold, and unscrupulous, but never needlessly cruel or impulsive, or even revengeful. No life is safe that stands in his way, but from policy he never sacrifices the most insignificant life without a purpose. (Cp. ii. 27-30.)

**23. now Joab, &c.**] This is by no means an unmeaning repetition. Joab had been dismissed to make room for Amasa, and was now, as the result of his successful expedition against Sheba, and the death of Amasa, reinstated in his command. Moreover, this was a fresh beginning of David's reign, and therefore a statement of his chief officers is as proper as in viii. 16, when he had just established himself on the throne of Israel. (Cp. 1 K. iv. 2-6.)

**24. Adoram]** Not mentioned before by

name or office. Apparently, therefore, the office was not instituted till the latter part of David's reign, and its duties probably were the collection of the tribute imposed upon vanquished nations, or the command of the forced levies employed in public works. Adoram was stoned to death in the beginning of the reign of Rehoboam (1 K. xii. 18).

**26. Ira the Jairite]** Not mentioned before: perhaps the same as *Ira an Ithrite* (marg. ref.), i.e. an inhabitant of Jattir in the hill country of Judah (Josh. xv. 48; 1 Sam. xxx. 27). Perhaps we ought to read *Ithrite*, for *Jairite*.

*a chief ruler...about David]* More simply and clearly, "*was David's cohen*" (viii. 18 note). In the early part of David's reign his own sons were *cohanim* (chief rulers). The deaths of Amnon and Absalom, and the dissensions in the family, had probably caused the change of policy in this respect.

**XXI. 1.** There is no note of time whatever, nor any clue as to what part of David's reign the events of this chapter ought to be assigned.

*enquired of the Lord]* Heb. "*sought the face of the Lord,*" quite a different phrase

the LORD answered, *It is* for Saul, and for *his* bloody house, 2 because he slew the Gibeonites. And the king called the Gibeonites, and said unto them; (now the Gibeonites *were* not of the children of Israel, but <sup>a</sup>of the remnant of the Amorites; and the children of Israel had sworn unto them: and Saul sought to slay them in his zeal to the children of Israel and 3 Judah.) Wherefore David said unto the Gibeonites, What shall I do for you? and wherewithal shall I make the atonement, 4 that ye may bless <sup>b</sup>the inheritance of the LORD? And the Gibeonites said unto him, 'We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel. And he said, What ye shall say, *that* will I do for 5 you. And they answered the king, The man that consumed us, and that <sup>c</sup>devised against us *that* we should be destroyed from 6 remaining in any of the coasts of Israel, let seven men of his sons be delivered unto us, and we will hang them up unto the LORD <sup>d</sup>in Gibeath of Saul, <sup>e</sup>whom the LORD did choose. And 7 the king said, I will give <sup>f</sup>them. ¶ But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of <sup>g</sup>the LORD's oath that *was* between them, between David and Jonathan, 8 than the son of Saul. But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of

<sup>c</sup> 1 Sam. 10. 26.  
<sup>d</sup> 11. 4.  
<sup>e</sup> 1 Sam. 10. 24.  
<sup>f</sup> 1 Sam. 18.3.  
& 20. 8,15,42.  
& 23. 18.  
<sup>g</sup> ch. 3. 7.

<sup>1</sup> Or, It is not silver nor gold that we have to do with Saul or his house,

neither pertains it to us to kill, &c.

<sup>2</sup> Or, cut us off.

<sup>3</sup> Or, chosen of the Lord.

<sup>4</sup> Or, Michal's sister.

from that so often used in Judges (*e.g.* i. 1) and the Books of Samuel, and probably indicating that this chapter is from a different source; an inference agreeing with the indefinite *"in the days of David,"* and with the allusion to the slaughter of the Gibeonites, which has not anywhere been narrated.

*[and for his bloody house]* Lit., *the house of blood*, *i.e.* the house or family upon which rests the guilt of shedding innocent blood.

2. The way in which the writer here refers to the history of the league with the Gibeonites (Josh. ix.) shows that the Book of Joshua was not a part of the same work as the Books of Samuel.

*[of the Amorites]* The Gibeonites were Hivites (Josh. ix. 7, xi. 19); and in many enumerations of the Canaanitish nations the Hivites are distinguished from the Amorites. But *Amorite* is often used in a more comprehensive sense, equivalent to *Canaanite* (as Gen. xv. 16; Deut. i. 27), and denoting especially that part of the Canaanite nation which dwelt in the hill country (Num. xiii. 29; Deut. i. 7, 20, 24), and so includes the Hivites.

4. *no silver, nor gold, &c.*] Money payments as a compensation for blood-guilt were very common among many nations. The law, too, in Num. xxxv. 31, 32, presupposes the existence of the custom which it prohibits. In like manner the speech of

the Gibeonites implies that such a payment as they refuse would be a not unusual proceeding.

*neither ... shalt thou kill any man in Israel* They mean that it is not against the nation of Israel, but against the individual Saul, that they cry for vengeance. The demand for Saul's sons is exactly similar to that which dictated David's own expression in xxiv. 17, *"against me, and against my father's house."*

6. *seven men*] Seven was a sacred number not only with the Hebrews but with other Oriental nations (Num. xxiii. 1, 29), and is therefore brought in on this occasion when the judicial death of the sons of Saul was a religious act intended to appease the wrath of God for the violation of an oath (Num. xxv. 4).

*whom the Lord did choose*] Rather, *"the Lord's chosen,"* or elect. The same phrase is applied to Moses (Ps. cvi. 23), to the Israelites (Isai. xlivi. 20), and to Christ (Isai. xlvi. 1).

7. *the Lord's oath*] The calamity brought upon Israel by Saul's breach of the oath to the Gibeonites would make David doubly careful in the matter of his own oath to Jonathan.

8. *Rizpah*] See marg. ref. A foreign origin was possibly the cause of the selection of Rizpah's sons as victims.

*sons of Michal*] An obvious error for *Merab* (1 Sam. xviii. 19 note).

Saul, whom she <sup>1</sup>brought up for Adriel the son of Barzillai the 9 Meholathite: and he delivered them into the hands of the Gibeonites, and they hanged them in the hill <sup>2</sup>before the Lord: and they fell *all* seven together, and were put to death in the days of harvest, in the first *days*, in the beginning of barley 10 harvest. ¶ And <sup>3</sup>Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, <sup>4</sup>from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor 11 the beasts of the field by night. And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done. 12 ¶ And David went and took the bones of Saul and the bones of Jonathan his son from the men of <sup>5</sup>Jabesh-gilead, which had stolen them from the street of Beth-shan, where the <sup>6</sup>Philistines had hanged them, when the Philistines had slain Saul in Gilboa: 13 and he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that 14 were hanged. And the bones of Saul and Jonathan his son buried they in the country of Benjamin in <sup>7</sup>Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after that <sup>8</sup>God was intreated for the 15 land. ¶ Moreover the Philistines had yet war again with Israel: and David went down, and his servants with him, and fought 16 against the Philistines: and David waxed faint. And Ishbienob, which <sup>9</sup>was of the sons of <sup>10</sup>the giant, the weight of whose <sup>11</sup>spear <sup>12</sup>weighed three hundred *shekels* of brass in weight, he being 17 girded with a new *sword*, thought to have slain David. But Abishai the son of Zeruiah succoured him, and smote the

<sup>9</sup> ch. 6. 17.<sup>10</sup> ver. 8.  
ch. 3. 7.  
<sup>11</sup> See Deut. 21. 23.<sup>12</sup> 1 Sam. 31.  
11, 12, 13.  
<sup>13</sup> 1 Sam. 31. 10.<sup>14</sup> Josh. 18. 28.  
<sup>15</sup> So Josh. 7. 26.  
ch. 24. 25.<sup>1</sup> Heb. *bore to* Adriel, 1  
Sam. 18. 19.<sup>2</sup> Or, *Rapha*.<sup>3</sup> Heb. *the staff*, or, *the head*.

9. *in the first days*] The barley harvest (about the middle or towards the end of April) was earlier than the wheat harvest (Ex. ix. 31; Ruth i. 22).

10. *dropped*] Rather, “poured,” the proper word for heavy rain (Ex. ix. 33). The “early rain,” or heavy rain of autumn, usually began in October, so that Rizpah’s devoted watch continued about six months. How rare rain was in harvest we learn from 1 Sam. xii. 17, 18; Prov. xxvi. 1. The reason of the bodies being left unburied, contrary to Deut. xxi. 23, probably was that the death of these men being an expiation of the guilt of a violated oath, they were to remain till the fall of rain should give the assurance that God’s anger was appeased, and the national sin forgiven.

*birds of the air...beasts of the field*] It is well known how in the East, on the death e.g. of a camel in a caravan, the vultures instantly flock to the carcase. (Cp. Matt. xxiv. 28.)

12. *from the street of Beth-shan*] This was the wide place just inside the gate of an Oriental city, bounded therefore by the city wall (cp. marg. ref.). Here, as the place of concourse, the Philistines had fastened the bodies.

15. This, like the preceding paragraph

(1-14), is manifestly a detached and unconnected extract. It is probably taken from some history of David’s wars, apparently the same as furnished the materials for chs. v., viii., and xxiii. 8-39. There is no direct clue to the time when the events here related took place, but it was probably quite in the early part of David’s reign, while he was still young and active, after the war described in ch. v. The Book of Chronicles places these Philistine battles immediately after the taking of Rabbah of the Ammonites (1 Chr. xx. 4-8), but omits David’s adventure (15-17).

16. *Ishbienob*] A corrupt reading. The whole passage should, perhaps, run thus: “*And David waxed faint. So they halted in Gob* (as in rr. 18, 19). *And there was a man in Gob which was of the sons of the giant, &c.*”

*sons of the giant*] The giant here (rr. 18, 20, 22) is *ha-Raphah*, whence the *Rephaim* (Gen. xiv. 5; Deut. ii. 11). The sons of Haphrah, or Rephaim, are different from the *Nephilim*, or Giants (Gen. vi. 4; Num. xiii. 33). The sons of Anak were not strictly Rephaim, but Nephilim.

*three hundred shekels of brass*] About eight pounds. Goliath’s spear’s head weighed *six hundred shekels of iron*.

Philistine, and killed him. Then the men of David sware unto him, saying, "Thou shalt go no more out with us to battle, that 18 thou quench not the <sup>1</sup>light of Israel. ¶ And it came to pass after this, that there was again a battle with the Philistines at Gob: then <sup>2</sup>Sibbechai the Hushathite slew <sup>3</sup>Saph, which was of the sons of <sup>3</sup>the giant. And there was again a battle in Gob with the Philistines, where Elhanan the son of <sup>4</sup>Jaare-oregim, a Beth-lehemite, slew <sup>5</sup>the brother of Goliath the Gittite, the staff 20 of whose spear was like a weaver's beam. ¶ And <sup>6</sup>there was yet a battle in Gath, where was a man of great stature, that had on every hand six fingers, and on every foot six toes, four and 21 twenty in number; and he also was born to <sup>7</sup>the giant. And when he <sup>8</sup>defied Israel, Jonathan the son of <sup>9</sup>Shimeah the 22 brother of David slew him. ¶ These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

<sup>a</sup> Ex. 15. 1. <sup>c</sup> Deut. 32. 4. <sup>e</sup> Ps. 18. 2, &c. <sup>g</sup> Ps. 34. 19. <sup>i</sup> Ps. 116. 3. <sup>k</sup> Ps. 120. 1. <sup>l</sup> Jonah 2. 2.

<sup>b</sup> 1 Sam. 16. 9. <sup>d</sup> Heb. 2. 13. <sup>f</sup> Gen. 15. 1. <sup>h</sup> Luke 1. 63. <sup>j</sup> Prov. 18. 10. <sup>l</sup> Ps. 9. 9. <sup>m</sup> Jer. 16. 10.

<sup>1</sup> Sam. 16. 9. <sup>2</sup> See 1 Chr. 20. 5. <sup>3</sup> 1 Chr. 20. 6.

<sup>4</sup> 1 Chr. 20. 4. <sup>5</sup> 1 Chr. 11. 20. <sup>6</sup> See 1 Chr. 20. 5. <sup>7</sup> 1 Chr. 20. 6.

<sup>8</sup> 1 Chr. 20. 4. <sup>9</sup> 1 Chr. 11. 20. <sup>10</sup> 1 Chr. 20. 5. <sup>11</sup> 1 Chr. 20. 6.

<sup>12</sup> 1 Chr. 20. 4. <sup>13</sup> 1 Chr. 11. 20. <sup>14</sup> 1 Chr. 20. 5. <sup>15</sup> 1 Chr. 20. 6.

<sup>16</sup> 1 Chr. 20. 4. <sup>17</sup> 1 Chr. 11. 20. <sup>18</sup> 1 Chr. 20. 5. <sup>19</sup> 1 Chr. 20. 6.

<sup>20</sup> 1 Chr. 20. 4. <sup>21</sup> 1 Chr. 11. 20. <sup>22</sup> 1 Chr. 20. 5. <sup>23</sup> 1 Chr. 20. 6.

<sup>24</sup> 1 Chr. 20. 4. <sup>25</sup> 1 Chr. 11. 20. <sup>26</sup> 1 Chr. 20. 5. <sup>27</sup> 1 Chr. 20. 6.

<sup>28</sup> 1 Chr. 20. 4. <sup>29</sup> 1 Chr. 11. 20. <sup>30</sup> 1 Chr. 20. 5. <sup>31</sup> 1 Chr. 20. 6.

<sup>32</sup> 1 Chr. 20. 4. <sup>33</sup> 1 Chr. 11. 20. <sup>34</sup> 1 Chr. 20. 5. <sup>35</sup> 1 Chr. 20. 6.

<sup>36</sup> 1 Chr. 20. 4. <sup>37</sup> 1 Chr. 11. 20. <sup>38</sup> 1 Chr. 20. 5. <sup>39</sup> 1 Chr. 20. 6.

<sup>40</sup> 1 Chr. 20. 4. <sup>41</sup> 1 Chr. 11. 20. <sup>42</sup> 1 Chr. 20. 5. <sup>43</sup> 1 Chr. 20. 6.

<sup>44</sup> 1 Chr. 20. 4. <sup>45</sup> 1 Chr. 11. 20. <sup>46</sup> 1 Chr. 20. 5. <sup>47</sup> 1 Chr. 20. 6.

<sup>48</sup> 1 Chr. 20. 4. <sup>49</sup> 1 Chr. 11. 20. <sup>50</sup> 1 Chr. 20. 5. <sup>51</sup> 1 Chr. 20. 6.

<sup>52</sup> 1 Chr. 20. 4. <sup>53</sup> 1 Chr. 11. 20. <sup>54</sup> 1 Chr. 20. 5. <sup>55</sup> 1 Chr. 20. 6.

<sup>56</sup> 1 Chr. 20. 4. <sup>57</sup> 1 Chr. 11. 20. <sup>58</sup> 1 Chr. 20. 5. <sup>59</sup> 1 Chr. 20. 6.

<sup>60</sup> 1 Chr. 20. 4. <sup>61</sup> 1 Chr. 11. 20. <sup>62</sup> 1 Chr. 20. 5. <sup>63</sup> 1 Chr. 20. 6.

<sup>64</sup> 1 Chr. 20. 4. <sup>65</sup> 1 Chr. 11. 20. <sup>66</sup> 1 Chr. 20. 5. <sup>67</sup> 1 Chr. 20. 6.

<sup>68</sup> 1 Chr. 20. 4. <sup>69</sup> 1 Chr. 11. 20. <sup>70</sup> 1 Chr. 20. 5. <sup>71</sup> 1 Chr. 20. 6.

<sup>72</sup> 1 Chr. 20. 4. <sup>73</sup> 1 Chr. 11. 20. <sup>74</sup> 1 Chr. 20. 5. <sup>75</sup> 1 Chr. 20. 6.

<sup>76</sup> 1 Chr. 20. 4. <sup>77</sup> 1 Chr. 11. 20. <sup>78</sup> 1 Chr. 20. 5. <sup>79</sup> 1 Chr. 20. 6.

<sup>80</sup> 1 Chr. 20. 4. <sup>81</sup> 1 Chr. 11. 20. <sup>82</sup> 1 Chr. 20. 5. <sup>83</sup> 1 Chr. 20. 6.

<sup>84</sup> 1 Chr. 20. 4. <sup>85</sup> 1 Chr. 11. 20. <sup>86</sup> 1 Chr. 20. 5. <sup>87</sup> 1 Chr. 20. 6.

<sup>88</sup> 1 Chr. 20. 4. <sup>89</sup> 1 Chr. 11. 20. <sup>90</sup> 1 Chr. 20. 5. <sup>91</sup> 1 Chr. 20. 6.

<sup>92</sup> 1 Chr. 20. 4. <sup>93</sup> 1 Chr. 11. 20. <sup>94</sup> 1 Chr. 20. 5. <sup>95</sup> 1 Chr. 20. 6.

<sup>96</sup> 1 Chr. 20. 4. <sup>97</sup> 1 Chr. 11. 20. <sup>98</sup> 1 Chr. 20. 5. <sup>99</sup> 1 Chr. 20. 6.

<sup>100</sup> 1 Chr. 20. 4. <sup>101</sup> 1 Chr. 11. 20. <sup>102</sup> 1 Chr. 20. 5. <sup>103</sup> 1 Chr. 20. 6.

<sup>104</sup> 1 Chr. 20. 4. <sup>105</sup> 1 Chr. 11. 20. <sup>106</sup> 1 Chr. 20. 5. <sup>107</sup> 1 Chr. 20. 6.

<sup>108</sup> 1 Chr. 20. 4. <sup>109</sup> 1 Chr. 11. 20. <sup>110</sup> 1 Chr. 20. 5. <sup>111</sup> 1 Chr. 20. 6.

<sup>112</sup> 1 Chr. 20. 4. <sup>113</sup> 1 Chr. 11. 20. <sup>114</sup> 1 Chr. 20. 5. <sup>115</sup> 1 Chr. 20. 6.

<sup>116</sup> 1 Chr. 20. 4. <sup>117</sup> 1 Chr. 11. 20. <sup>118</sup> 1 Chr. 20. 5. <sup>119</sup> 1 Chr. 20. 6.

<sup>120</sup> 1 Chr. 20. 4. <sup>121</sup> 1 Chr. 11. 20. <sup>122</sup> 1 Chr. 20. 5. <sup>123</sup> 1 Chr. 20. 6.

<sup>124</sup> 1 Chr. 20. 4. <sup>125</sup> 1 Chr. 11. 20. <sup>126</sup> 1 Chr. 20. 5. <sup>127</sup> 1 Chr. 20. 6.

<sup>128</sup> 1 Chr. 20. 4. <sup>129</sup> 1 Chr. 11. 20. <sup>130</sup> 1 Chr. 20. 5. <sup>131</sup> 1 Chr. 20. 6.

<sup>132</sup> 1 Chr. 20. 4. <sup>133</sup> 1 Chr. 11. 20. <sup>134</sup> 1 Chr. 20. 5. <sup>135</sup> 1 Chr. 20. 6.

<sup>136</sup> 1 Chr. 20. 4. <sup>137</sup> 1 Chr. 11. 20. <sup>138</sup> 1 Chr. 20. 5. <sup>139</sup> 1 Chr. 20. 6.

<sup>140</sup> 1 Chr. 20. 4. <sup>141</sup> 1 Chr. 11. 20. <sup>142</sup> 1 Chr. 20. 5. <sup>143</sup> 1 Chr. 20. 6.

<sup>144</sup> 1 Chr. 20. 4. <sup>145</sup> 1 Chr. 11. 20. <sup>146</sup> 1 Chr. 20. 5. <sup>147</sup> 1 Chr. 20. 6.

<sup>148</sup> 1 Chr. 20. 4. <sup>149</sup> 1 Chr. 11. 20. <sup>150</sup> 1 Chr. 20. 5. <sup>151</sup> 1 Chr. 20. 6.

<sup>152</sup> 1 Chr. 20. 4. <sup>153</sup> 1 Chr. 11. 20. <sup>154</sup> 1 Chr. 20. 5. <sup>155</sup> 1 Chr. 20. 6.

<sup>156</sup> 1 Chr. 20. 4. <sup>157</sup> 1 Chr. 11. 20. <sup>158</sup> 1 Chr. 20. 5. <sup>159</sup> 1 Chr. 20. 6.

<sup>160</sup> 1 Chr. 20. 4. <sup>161</sup> 1 Chr. 11. 20. <sup>162</sup> 1 Chr. 20. 5. <sup>163</sup> 1 Chr. 20. 6.

<sup>164</sup> 1 Chr. 20. 4. <sup>165</sup> 1 Chr. 11. 20. <sup>166</sup> 1 Chr. 20. 5. <sup>167</sup> 1 Chr. 20. 6.

<sup>168</sup> 1 Chr. 20. 4. <sup>169</sup> 1 Chr. 11. 20. <sup>170</sup> 1 Chr. 20. 5. <sup>171</sup> 1 Chr. 20. 6.

<sup>172</sup> 1 Chr. 20. 4. <sup>173</sup> 1 Chr. 11. 20. <sup>174</sup> 1 Chr. 20. 5. <sup>175</sup> 1 Chr. 20. 6.

<sup>176</sup> 1 Chr. 20. 4. <sup>177</sup> 1 Chr. 11. 20. <sup>178</sup> 1 Chr. 20. 5. <sup>179</sup> 1 Chr. 20. 6.

<sup>180</sup> 1 Chr. 20. 4. <sup>181</sup> 1 Chr. 11. 20. <sup>182</sup> 1 Chr. 20. 5. <sup>183</sup> 1 Chr. 20. 6.

<sup>184</sup> 1 Chr. 20. 4. <sup>185</sup> 1 Chr. 11. 20. <sup>186</sup> 1 Chr. 20. 5. <sup>187</sup> 1 Chr. 20. 6.

<sup>188</sup> 1 Chr. 20. 4. <sup>189</sup> 1 Chr. 11. 20. <sup>190</sup> 1 Chr. 20. 5. <sup>191</sup> 1 Chr. 20. 6.

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And he did <sup>1</sup>hear my voice out of his temple,  
And my cry *did enter* into his ears.

8 Then <sup>2</sup>the earth shook and trembled ;  
"The foundations of heaven moved  
And shook, because he was wroth.

9 There went up a smoke <sup>3</sup>out of his nostrils,  
And <sup>4</sup>fire out of his mouth devoured :  
Coals were kindled by it.

10 He <sup>5</sup>bowed the heavens also, and came down ;  
And <sup>6</sup>darkness *was* under his feet.

11 And he rode upon a cherub, and did fly :  
And he was seen <sup>7</sup>upon the wings of the wind.

12 And he made <sup>8</sup>darkness pavilions round about him,  
"Dark waters, *and* thick clouds of the skies.

13 Through the brightness before him were <sup>9</sup>coals of fire kindled.

14 The LORD <sup>10</sup>thundered from heaven,  
And the most High uttered his voice.

15 And he sent out <sup>11</sup>arrows, and scattered them ;  
Lightning, and discomfited them.

16 And the channels of the sea appeared,  
The foundations of the world were discovered,  
At the <sup>12</sup>rebuking of the LORD,  
At the blast of the breath of his <sup>13</sup>nostrils.

17 ¶ <sup>14</sup>He sent from above, he took me ;  
He drew me out of <sup>15</sup>many waters ;

18 "He delivered me from my strong enemy,  
*And* from them that hated me : for they were too strong  
for me.

19 They prevented me in the day of my calamity :  
But the LORD was my stay.

20 <sup>16</sup>He brought me forth also into a large place :  
He delivered me, because he <sup>17</sup>delighted in me.

21 "The LORD rewarded me according to my righteousness :  
According to the <sup>18</sup>cleanness of my hands hath he recom-  
pensed me.

22 For I have <sup>19</sup>kept the ways of the LORD,  
And have not wickedly departed from my God.

23 For all his <sup>20</sup>judgments were before me :  
*As for* his statutes, I did not depart from them.

24 I was also <sup>21</sup>upright <sup>22</sup>before him,  
And have kept myself from mine iniquity.

25 Therefore <sup>23</sup>the LORD hath recompensed me according to my  
righteousness ;  
According to my cleanness <sup>24</sup>in his eye sight.

26 ¶ <sup>25</sup>With <sup>26</sup>the merciful thou wilt shew thyself merciful,  
*And* with the upright man thou wilt shew thyself upright.

27 With the pure thou wilt shew thyself pure ;  
And <sup>27</sup>with the froward thou wilt <sup>28</sup>shew thyself unsavoury.

28 And the <sup>29</sup>afflicted people thou wilt save :  
But thine eyes *are* upon <sup>30</sup>the haughty, *that* thou mayest  
bring *them* down.

29 For thou *art* my <sup>31</sup>lamp, O LORD :  
*And* the LORD will lighten my darkness.

<sup>1</sup> Heb. *by*.<sup>2</sup> Heb. *binding of waters*.<sup>3</sup> Or, *anger*, Ps. 74. 1.<sup>4</sup> Or, *great*.<sup>5</sup> Heb. *to him*.<sup>6</sup> Heb. *before his eyes*.<sup>7</sup> Or, *wrestle*, Ps. 18. 26.<sup>8</sup> Or, *candle*, Job 29. 3.

Ps. 27. 1.

<sup>1</sup> Ex. 3. 7.

Ps. 34. 6.

<sup>2</sup> Judg. 5. 4.

Ps. 77. 18.

<sup>3</sup> Job 20. 11.<sup>4</sup> Ps. 97. 3.

Hub. 3. 5.

<sup>5</sup> Ps. 144. 5.

Isai. 64. 1.

<sup>6</sup> Ex. 20. 21.

1 Kin. 8. 12.

<sup>7</sup> Ps. 104. 3.<sup>8</sup> Ps. 97. 2.<sup>9</sup> ver. 9.<sup>10</sup> Judg. 5. 20.

1 Sam. 2. 10.

Ps. 20. 3.

Isai. 30. 30.

<sup>11</sup> Deut. 32.

23.

Ps. 7. 13.

<sup>12</sup> Ex. 15. 8.

Ps. 106. 9.

Nah. 8. 4.

Matt. 8. 26.

<sup>13</sup> Ps. 144. 7.<sup>14</sup> ver. 1.<sup>15</sup> Ps. 31. 8.<sup>16</sup> ch. 15. 20.

Ps. 22. 8.

<sup>17</sup> 1 Sam. 26. 23.

1 Kin. 8. 32.

Ps. 7. 8.

<sup>18</sup> Ps. 24. 4.

Gen. 18. 10.

Ps. 119. 3.

<sup>19</sup> Deut. 7. 12.

Ps. 119. 30.

<sup>20</sup> Gen. 6. 9.

Job 1. 1.

<sup>21</sup> ver. 21.<sup>22</sup> Matt. 5. 7.

Ps. 72. 12.

<sup>23</sup> Job 40. 11.

Isai. 2. 11.

<sup>24</sup> Dan. 4. 37.<sup>25</sup> Ex. 3. 7.

Ps. 72. 12.

<sup>26</sup> Job 40. 11.

Isai. 2. 11.

<sup>27</sup> Dan. 4. 37.

30 For by thee I have <sup>1</sup> run through a troop :  
By my God have I leaped over a wall.  
¶ As for God, <sup>o</sup>his way is perfect ;  
The word of the LORD is <sup>2</sup> tried :  
He is a buckler to all them that trust in him.  
For <sup>q</sup>who is God, save the LORD ?  
And who is a rock, save our God ?  
God is my <sup>r</sup>strength and power :  
And he <sup>s</sup>maketh my way <sup>t</sup>perfect.  
He <sup>u</sup>maketh my feet <sup>v</sup>like hinds' <sup>w</sup>feet :  
And <sup>x</sup>setteth me upon my high places.  
He <sup>y</sup>teacheth my hands <sup>z</sup>to war ;  
So that a bow of steel is broken by mine arms.  
Thou hast also given me the shield of thy salvation :  
And thy gentleness hath <sup>a</sup>made me great.  
Thou hast <sup>b</sup>enlarged my steps under me ;  
So that my <sup>c</sup>feet did not slip.  
¶ I have pursued mine enemies, and destroyed them ;  
And turned not again until I had consumed them.  
And I have consumed them, and wounded them, that they  
could not arise :  
Yea, they are fallen <sup>d</sup>under my feet.  
For thou hast <sup>e</sup>girded me with strength to battle :  
¶ Them that rose up against me hast thou <sup>f</sup>subdued under me.  
Thou hast also given me the <sup>g</sup>necks of mine enemies,  
That I might destroy them that hate me.  
They looked, but *there was* none to save :  
*Even* <sup>h</sup>unto the LORD, but he answered them not.  
Then did I beat them as small <sup>i</sup>as the dust of the earth,  
I did stamp them <sup>j</sup>as the mire of the street, and did spread  
them abroad.  
¶ Thou also hast delivered me from the strivings of my people,  
Thou hast kept me *to be* <sup>k</sup>head of the heathen :  
A people *which* I knew not shall serve me.  
¶ Strangers shall <sup>l</sup>submit themselves unto me :  
As soon as they hear, they shall be obedient unto me.  
Strangers shall fade away,  
And they shall be afraid <sup>m</sup>out of their close places.  
¶ The LORD liveth ; and blessed *be* my rock ;  
And exalted be the God of the <sup>n</sup>rock of my salvation.  
It *is* God that <sup>o</sup>avengeth me,  
And that <sup>p</sup>bringeth down the people under me,  
And that bringeth me forth from mine enemies :  
Thou also hast lifted me up on high above them that rose up  
against me :  
Thou hast delivered me from the <sup>q</sup>violent man.  
Therefore I will give thanks unto thee, O LORD, among <sup>r</sup>the  
heathen,  
And I will sing praises unto thy name.  
¶ He *is* the tower of salvation for his king :  
And sheweth mercy to his <sup>s</sup>anointed,  
Unto David, and <sup>t</sup>to his seed for evermore.

<sup>1</sup> Or, *broken a troop.*<sup>6</sup> Heb. *multiplied me.*<sup>2</sup> Heb. *lie :* See Deut. 33.<sup>2</sup> Or, *refined.*<sup>7</sup> Heb. *ankles.*<sup>29</sup> Ps. 66. 3. & 81. 15.<sup>3</sup> Heb. *riddeth, or, looseth.*<sup>8</sup> Heb. *caused to bow.*<sup>3</sup> Heb. *giveth avengement*<sup>4</sup> Heb. *equalleth.*<sup>9</sup> Heb. *Sons of the stranger.*<sup>for me,</sup> 1 Sam. 25. 39.<sup>5</sup> Heb. *for the war.*<sup>1</sup> Or, *yield feigned obedience.*<sup>ch. 18. 19, 31.</sup>

CHAP. 23. NOW these *be* the last words of David.

David the son of Jesse said,  
 a And the man *who was* raised up on high,  
 b The anointed of the God of Jacob,  
 And the sweet psalmist of Israel, said,  
 2 c The Spirit of the LORD spake by me,  
 And his word *was* in my tongue.  
 3 The God of Israel said,  
 d The Rock of Israel spake to me,  
 1 He that ruleth over men *must be* just,  
 Ruling <sup>e</sup> in the fear of God.  
 4 And <sup>f</sup>he shall be as the light of the morning, when the sun  
 riseth,  
*Even* a morning without clouds;  
 As the tender grass *springing* out of the earth by clear  
 shining after rain.  
 5 Although my house *be* not so with God;  
<sup>g</sup> Yet he hath made with me an everlasting covenant,  
 Ordered in all *things*, and sure:  
 For *this is* all my salvation, and all my desire,  
 Although he make *it* not to grow.  
 6 But the *sons* of Belial shall be all of them as thorns thrust  
<sup>away</sup>,  
 Because they cannot be taken with hands:  
 7 But the man *that* shall touch them must be <sup>h</sup>fenced with  
 iron and the staff of a spear;  
 And they shall be utterly burned with fire in the *same* place.  
 8 ¶ These *be* the names of the mighty men whom David had:  
<sup>i</sup>The Tachmonite that sat in the seat, chief among the captains;

<sup>1</sup> Or, *Br* thou ruler, &c., <sup>2</sup> Heb. *filled*. <sup>3</sup> Or, *Josheb-basset* the <sup>4</sup> ch. 7. 8. 9.  
 Ps. 110. 2. <sup>5</sup> *Tachmonite, head of the*  
*three.*

XXIII. 1. *the last words of David*] i.e. his last Psalm, his last "words of song" (xxii. 1). The insertion of this Psalm, which is not in the Book of Psalms, was probably suggested by the insertion of the long Psalm in ch. xxii.

*David the son of Jesse said, &c.*] The original word for *said* is used between 200 and 300 times in the phrase, "saith the Lord," designating the word of God in the mouth of the prophet. It is only applied to the words of a man here, and in the strikingly similar passage Num. xxiv. 3, 4, 15, 16, and in Prov. xxx. 1; and in all these places the words spoken are inspired words. The description of David is divided into four clauses, which correspond to and balance each other.

4. Comparisons illustrating the prosperity of the righteous king.

5. *although my house, &c.*] The sense of this clause (according to the A.V.) will be that David comparing the actual state of his family and kingdom during the later years of trouble and disaster with the prophetic description of the prosperity of the righteous king, and seeing how far it falls short, comforts himself by the terms of

God's covenant (vii. 12-16) and looks forward to Messiah's kingdom. The latter clause, *although he make it not to grow*, must then mean that, although at the present time the glory of his house was not made to grow, yet all his salvation and all his desire was made sure in the covenant which would be fulfilled in due time. But most modern commentators understand both clauses as follows: *Is not my house so with God that He has made with me an everlasting covenant, &c.?* *For all my salvation and all my desire, will He not cause it to spring up? viz., in the kingdom of Solomon, and still more fully in the kingdom of Christ.*

8. The duplicate of this passage is in 1 Chr. xi., where it is in immediate connexion with David's accession to the throne of Israel, and where the mighty men are named as those by whose aid David was made king. The document belongs to the early part of David's reign. The text of vv. 8, 9 is perhaps to be corrected by comparison with 1 Chr. xi. 11, 12.

*chief among the captains*] There is great doubt about the exact meaning of this phrase. (1) The title is given to two other persons, viz., to Abishai in v. 18; 1 Chr. xi.

## II. SAMUEL. XXIII.

<sup>a</sup> 1 Chr. 11.  
12.  
& 27. 4.

<sup>a</sup> 1 Chr. 11.  
15.  
<sup>b</sup> See 1 Chr.  
11. 13. 14.

<sup>a</sup> 1 Sam. 22.1.  
ch. 5. 18.  
& 21. 10.  
<sup>c</sup> 1 Sam. 22.  
4. 5.

the same was Adino the Eznite: <sup>1</sup> he lift up his spear against 9 eight hundred, <sup>2</sup> whom he slew at one time. ¶ And after him was <sup>3</sup> Eleazar the son of Dodo the Ahohite, one of the three mighty men with David, when they defed the Philistines that were there gathered together to battle, and the men of Israel 10 were gone away: he arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword: and the LORD wrought a great victory that day; and the people returned 11 after him only to spoil. ¶ And after him was <sup>4</sup> Shammah the son of Agee the Hararite. <sup>5</sup> And the Philistines were gathered together <sup>6</sup> into a troop, where was a piece of ground full of 12 lentiles: and the people fled from the Philistines. But he stood in the midst of the ground, and defended it, and slew the Philis- 13 tines: and the LORD wrought a great victory. ¶ And <sup>7</sup> three of the thirty chief went down, and came to David in the harvest time unto <sup>8</sup> the cave of Adullam: and the troop of the Philis- 14 tines pitched in <sup>9</sup> the valley of Rephaim. And David was then in <sup>10</sup> an hold, and the garrison of the Philistines was then in 15 Beth-lehem. And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which is 16 by the gate! And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth- lehem, that was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it

<sup>1</sup> See 1 Chron. 11. 11. & 27. 2.

<sup>2</sup> Heb. slain.  
<sup>3</sup> Or, for foraging.

<sup>4</sup> Or, the three captains over the thirty.

20, and to Amasa in 1 Chr. xii. 18. (2) The word translated *captain*, is of uncertain meaning, and the orthography repeatedly fluctuates throughout this and the duplicate passage in 1 Chr. xi., between *Shalish* a captain, and *Sheloshah* three. (3) If, however, the text of Chronicles be taken as the guide, then the sense of *captain* will not come into play, but the word will be a numeral throughout, either *three* or *thirty*, and will describe David's band of thirty mighty men, with a certain triad or triads of heroes who were yet more illustrious than the thirty. In the verse before us, therefore, for *chief among the captains*, we should render, *chief of the thirty*.

*eight hundred*] The parallel passage in 1 Chr. has *three hundred*, as in v. 18. Such variations in numerals are very frequent. Compare the numbers in Ezr. ii. and Neh. vii.

*9. gone away*] Rather, "went up" to battle (v. 19; 2 K. iii. 21, &c.) against them. These words and what follows as far as *troop* (v. 11) have fallen out of the text in Chronicles. The effect of this is to omit Eleazar's feat, as here described, to attribute to him Shammah's victory, to misplace the flight of the Israelites, and to omit Shammah altogether from the list of David's mighty men.

*11. Hararite*] Interpreted to mean *mountaineer*, one from the hill country of Judah or Ephraim.

*13. The feat at Bethlehem* by three of the thirty was the occasion of their being formed

into a distinct triad; Abishai (v. 18), Benaiah (v. 20), and a third not named, were probably the three.

*in the harvest time*] An error for *to the rock* (cp. marg. ref.).

*the troop of the Philistines*] The word rendered *troop* occurs in this sense only here (and, according to some, in v. 11), and perhaps in Ps. lxviii. 11. In 1 Chr. xi., as in v. 16 of this chapter the reading is *host* or *camp*, which may be the true reading here.

*pitched*] The same Hebrew word as *encamped* in 1 Chr. xi. 15.

*valley of Rephaim*] Or Giants. See xxi. 16 note.

*14. in an hold*] In "the hold" (1 Chr. xi. 16) close to the cave of Adullam (marg. ref. note). It shows the power and daring of the Philistines that they should hold a post so far in the country as Bethlehem.

*15. A cistern of deep, clear, cool water*, is called by the monks, David's Well, about three-quarters of a mile to the north of Bethlehem. Possibly the old well has been filled up since the town was supplied with water by the aqueduct.

*16. brake through the host*] Their camp was pitched in the valley of Rephaim (v. 13; 1 Chr. xi. 15). It follows from this that the way from Adullam to Bethlehem lay through or across the valley of Rephaim.

*poured it out unto the LORD*] It was too costly for his own use, none but the Lord

17 out unto the LORD. And he said, Be it far from me, O LORD, that I should do this: <sup>is not this</sup> <sup>p</sup>the blood of the men that went in jeopardy of their lives? therefore he would not drink it.

18 These things did these three mighty men. And <sup>q</sup>Abishai, the brother of Joab, the son of Zeruiah, was chief among three. And he lifted up his spear against three hundred, <sup>1</sup>and slew them, and had the name among three. Was he not most honourable of three? therefore he was their captain: howbeit 20 he attained not unto the <sup>first</sup> three. ¶ And Benaiah the son of Jehoiada, the son of a valiant man, of <sup>r</sup>Kabzeel, <sup>2</sup>who had done many acts, <sup>s</sup>he slew two <sup>t</sup>lionlike men of Moab: he went down also and slew a lion in the midst of a pit in time of snow: and he slew an Egyptian, <sup>u</sup>a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. These <sup>v</sup>things did Benaiah the son of 23 Jehoiada, and had the name among three mighty men. He was <sup>w</sup>more honourable than the thirty, but he attained not to the 24 <sup>x</sup>first three. And David set him <sup>y</sup>over his <sup>z</sup>guard. ¶ Asahel the brother of Joab <sup>aa</sup>was one of the thirty; <sup>ab</sup>Elhanan the son of 25 Dodo of Beth-lehem, <sup>ac</sup>Shammah the Harodite, Elisha the Har- 26 dite, Helez the Paltite, Ira the son of Ikkesh the Tekoite, 27, 28 Abiezer the Anethothite, Mebunnai the Hushathite, Zalmon 29 the Ahohite, Maharai the Netophathite, Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of 30 the children of Benjamin, Benaiah the Pirathonite, Hiddai of 31 the <sup>ad</sup>brooks of <sup>ae</sup>Gaash, Abi-albon the Arbathite, Azmaveth the 32 Barhumite, Eliabha the Shaalbonite, of the sons of Jashen,

<sup>1</sup> Heb. slain.<sup>2</sup> Heb. great of acts.<sup>3</sup> Heb. lions of God.<sup>4</sup> Heb. a man of coun-<sup>5</sup> nance, or sight: called,<sup>6</sup> 1 Chr. 11. 23. a man of<sup>7</sup> great stature.<sup>8</sup> Or, honourable among the<sup>6</sup> Or, council.<sup>7</sup> Heb. at his command,<sup>8</sup> 1 Sam. 22. 14.<sup>9</sup> Or, valleys, Deut. 1. 24.<sup>p</sup> Lev. 17. 10.<sup>q</sup> 1 Chr. 11. 20.<sup>r</sup> Josh. 15.<sup>s</sup> 21.<sup>t</sup> Ex. 15. 15.<sup>u</sup> 1 Chr. 11. 22.<sup>v</sup> ch. 8. 18.<sup>w</sup> & 20. 23.<sup>x</sup> ch. 21. 19.<sup>y</sup> See 1 Chr. 11. 27.<sup>z</sup> Judg. 2. 9.

was worthy of it. For libations, see Judg. vi. 20 note.

17. Better as in 1 Chr. xi. 19.

18. <sup>three</sup> [“ The three” (v. 22). It was Abishai's prowess on this occasion that raised him to be chief of this triad.

19. i.e. Was he not the most honourable of the three of the second order, howbeit he attained not to the <sup>first</sup> three, the triad, viz. which consisted of Jashobeam, Eleazar, and Shammah. That two triads are mentioned is a simple fact, although only five names are given.

20. *Benaiah the son of Jehoiada*] He commanded the Cherethites and Pelethites all through David's reign (viii. 18, xx. 23), and took a prominent part in supporting Solomon against Adonijah when David was dying, and was rewarded by being made captain of the host in the room of Joab (1 K. i. 8, 26, 32-40, ii. 25-35, iv. 4). It is possible that Jehoiada his father is the same as Jehoiada (1 Chr. xii. 27), leader of the Aaronites, since “Benaiah the son of Jehoiada” is called a *chief priest* (1 Chr. xxvii. 5).

*two lion-like men*] The Hebrew word Ariel, means literally *lion of God*, and is

interpreted to mean *an eminent hero*. Instances occur among Arabs and Persians of the surname “lion of God” being given to great warriors. Hence it is supposed that the same custom prevailed among the Moabites. But the Vulgate has “two lions of Moab,” which seems to be borne out by the next sentence.

*slew a lion, &c.*] Rather, “the” lion, one of those described above as a *lion of God*, if the Vulgate Version is right. Apparently in a severe winter a lion had come up from its usual haunts to some village in search of food, and taken possession of the tank or cistern to the terror of the inhabitants, and Benaiah attacked it boldly and slew it.

23. *David set him over his guard*] *Made him of his priory council*, would be a better rendering. See 1 Sam. xxii. 14 note. This position, distinct from his office as captain of the Cherethites and Pelethites, is clearly indicated (1 Chr. xxvii. 34).

24. &c. The early death of Asahel (ii. 32) would make it very likely that his place in the 30 would be filled up, and so easily account for the number 31 in the list. Cp. throughout the list in 1 Chr. xi.

33 Jonathan, Shammah the Hararite, Ahiam the son of Sharar  
 34 the Hararite, Eliphelet the son of Ahasbai, the son of the  
 35 Maachathite, Eliam the son of Ahithophel the Gilonite, Hezrai  
 36 the Carmelite, Paarai the Arbite, Igal the son of Nathan of  
 37 Zobah, Bani the Gadite, Zelek the Ammonite, Nahari the  
 38 Beerothite, armourbearer to Joab the son of Zeruiah, <sup>1</sup>Ira an  
 39 Ithrite, Gareb an Ithrite, <sup>2</sup>Uriah the Hittite: thirty and seven  
 in all.

<sup>a</sup> ch. 20. 20.  
<sup>a</sup> ch. 11. 3. 6.

<sup>a</sup> ch. 21. 1.  
<sup>b</sup> 1 Chr. 27.  
 23, 24.

<sup>c</sup> Judg. 20. 1.

<sup>d</sup> Jer. 17. 5.

<sup>e</sup> Josh. 13. 0.  
 16.  
<sup>f</sup> Num. 21.  
 32, 32. 1.

**CHAP. 24.** AND <sup>a</sup>again the anger of the LORD was kindled against Israel, and <sup>b</sup>he moved David against them to say, <sup>b</sup>Go, number 2 Israel and Judah. For the king said to Joab the captain of the host, which *was* with him, <sup>b</sup>Go now through all the tribes of Israel, <sup>c</sup>from Dan even to Beer-sheba, and number ye the people, 3 that <sup>d</sup>I may know the number of the people. And Joab said unto the king, Now the LORD thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see *it*: but why doth my lord the king delight 4 in this thing? Notwithstanding the king's word prevailed against Joab, and against the captains of the host. ¶ And Joab and the captains of the host went out from the presence of the 5 king, to number the people of Israel. And they passed over Jordan, and pitched in <sup>d</sup>Aroer, on the right side of the city that 6 *lieth* in the midst of the <sup>e</sup>river of Gad, and toward <sup>f</sup>Jazer: then they came to Gilad, and to the <sup>g</sup>land of Tahtim-hodshi; and they

<sup>1</sup> *Satan*. See 1 Chr. 21. 1.

<sup>2</sup> *Or, Compass*.

<sup>3</sup> *Or, valley*.

<sup>4</sup> *Or, nether land newly inhabited*.

36. It is remarkable that we have several foreigners at this part of the list: Igal of Zobah, Zelek the Ammonite, Uriah the Hittite, and perhaps Nahari the Beerothite. The addition of Zelek to the mighty men was probably the fruit of David's war with Ammon (viii. 12, x., xii. 26-31).

39. *thirty and seven in all*] This reckoning is correct, though only 36 names are given, the names of only two of the second triad being recorded, but 31 names are given from v. 24 to the end, which, added to the two triads, or six, makes 37. Joab as captain of the whole host stands quite alone. In 1 Chr. xi. 41-47, after Uriah the Hittite, there follow sixteen other names, probably the names of those who took the places of those in the former list, who died from time to time, or who were added when the number was less rigidly restricted to thirty.

**XXIV. 1. And again the anger of the LORD was kindled against Israel]** This sentence is the heading of the whole chapter, which goes on to describe the sin which kindled this anger, viz. the numbering of the people (1 Chr. xxi. 7, 8, xxvii. 24). There is no note of time, except that the word *again* shows that these events happened *after* those of ch. xxi. (Cp. also v. 25 and xxi. 14.)

*and he moved David]* In 1 Chr. xxi. 1 the statement is, *and an adversary* (not *Satan*, as A. V., since there is no article prefixed, as in Job i. 6, ii. 1, &c.) *stood up against Israel and moved David*, just as (1 K. xi.

14, 23, 25) first Hadad, and then Rezon, is said to have been *an adversary* (*Satan*) to Solomon and to Israel. Hence our text should be rendered, *For one moved David against them*. We are not told whose advice it was, but some one, who proved himself an enemy to the best interests of David and Israel, urged the king to number the people.

2. 1 Chr. xxi. 2, supplies some missing words. This passage should run, as at v. 4, *And the king said to Joab and to the prunes of the host who were with him, &c.* (cp. 1 Chr. xxvii. 22). They were employed with Joab as his assistants in the numbering, exactly as in the previous numbering (Num. i. 4) when a prince was appointed from each tribe to be with Moses and Aaron.

5. *Aroer*] Aroer on the Arnon (Deut. ii. 36 note). Aroer itself stood on the very edge of the precipitous cliff of the valley; and in the valley beneath, possibly in an island in the stream, stood another city which is here alluded to.

*river*] Rather, "the valley" (marg.). They passed from Aroer, northward to Gad, and so pitched at Jazer (see marg. ref.), which is on the frontier of Gad and Reuben.

6. *to Gilad*] Jazer was in the plain. They passed from thence to the mountain district of Gilad.

*the land of Tahtim-hodshi*] The text here is corrupt, as no such land is known. Possibly the right reading is *the land of the*

7 came to <sup>a</sup>Dan-jaan, and about to <sup>b</sup>Zidon, and came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, *even* to 8 Beer-sheba. So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days. 9 And Joab gave up the sum of the number of the people unto the king: <sup>c</sup>and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah *were* five 10 hundred thousand men. ¶ And <sup>d</sup>David's heart smote him after that he had numbered the people. And David said unto the LORD, 'I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; 11 for I have <sup>e</sup>done very foolishly. For when David was up in the morning, the word of the LORD came unto the prophet <sup>f</sup>Gad, 12 David's <sup>g</sup>seer, saying, Go and say unto David, Thus saith the LORD, I offer thee three *things*; choose thee one of them, that I 13 may *do it* unto thee. So Gad came to David, and told him, and said unto him, Shall <sup>h</sup>seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him 14 that sent me. And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; <sup>i</sup>for his mercies are 15 <sup>j</sup>great: and <sup>k</sup>let me not fall into the hand of man. ¶ So <sup>l</sup>the LORD sent a pestilence upon Israel from the morning even to the time appointed: and there died of the people from Dan even to 16 Beer-sheba seventy thousand men. And when the angel stretched out his hand upon Jerusalem to destroy it, <sup>m</sup>the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel

<sup>1</sup> Or, *many*.

*Hittites* (Judg. i. 26); *hodshi* may be a fragment of a sentence which mentioned in what month (*hodch*) they arrived there, just as v. 8 relates that they returned to Jerusalem at the end of nine months.

*Dan-jaan*] The Versions read *Dan-jaar*, i.e. Dan in the wood. Whatever is the meaning of *Jaan*, there can be little doubt that Dan (the ancient Laish) is meant (marg. *ref.*), both from its position and importance as the northern boundary of Israel, and from its connexion with Zidon.

*7. the strong hold of Tyre*] "The fenced city," as it is generally rendered throughout the Historical Books.

*the cities of the Hivites*] Gibeon, Chephirah, Beeroth, and Kirjath-jearim, and perhaps Shechem, besides those at the foot of Hermon and Lebanon, of which we do not know the names. This continuance of distinct communities of Hivites so late as the end of David's reign is remarkable.

**9. 1 Chr. xxvii. 23** indicates sufficiently why the numbering was sinful. It is also stated in 1 Chr. xxi. 6, that Joab purposely omitted Levi and Benjamin from the reckoning.

*eight hundred thousand ... five hundred thousand*] In Chronicles the numbers are

<sup>a</sup> Josh. 19.  
<sup>47.</sup>  
<sup>b</sup> Judg. 18. 29.  
<sup>c</sup> Josh. 19.23.  
<sup>d</sup> Judg. 18. 28.

<sup>e</sup> See 1 Chr. 21. 5.

<sup>f</sup> 1 Sam. 24.5.

<sup>g</sup> ch. 12. 13.  
<sup>h</sup> Ps. 32. 5.

<sup>i</sup> 1 Sam. 13. 13.

<sup>j</sup> 1 Sam. 22.5.

<sup>k</sup> 1 Sam. 9. 9.  
1 Chr. 29. 29.

<sup>l</sup> See 1 Chr. 21. 12.

<sup>m</sup> Ps. 103. 8.  
13. 14.

<sup>n</sup> & 119. 156.

<sup>o</sup> See Isai.

47. 6.

<sup>p</sup> Zech. 1. 15.

<sup>q</sup> 1 Chr. 21. 14.

<sup>r</sup> & 27. 24.

<sup>s</sup> Ex. 12. 23.

<sup>t</sup> 1 Chr. 21. 15.

<sup>u</sup> Gen. 6. 6.

<sup>v</sup> Sam. 15.11.

<sup>w</sup> Joch. 2. 13, 14.

differently given. It is probable therefore that the Chronicler has included in his statement of the sum total some numbers which are not included here.

**11. David's seer**] Marg. *ref.* From the latter passage it is probable that we have here Gad's narrative.

**13. Cp. Ezek. xiv. 13-21.** The *seven* years of famine correspond with the *seven* years of famine in Gen. xli. 27, 30, and with the same number of years in 2 K. viii. 1. But in Chronicles, it is *three years*, which agrees better with the *three months* and *three days*. The whole passage is amplified in Chronicles, which has less the aspect of an original text than this.

**15. the time appointed**] Perhaps "*the time of the assembly*," meaning the time of the evening sacrifice, at three o'clock, when the people assembled for prayer, more commonly described as *the time of the evening oblation* (Dan. ix. 21; 1 K. xviii. 29, 36; Acts iii. 1; Luke i. 10).

*seventy thousand*] It is the most destructive plague recorded as having fallen upon the Israelites. In the plague that followed the rebellion of Korah there died 14,700 (Num. xvi. 49); in the plague, on account of Baal-Peor, 24,000 (Num. xxv. 9; 1 Cor. x. 8).

<sup>a</sup> 1 Chr. 21.

15.

*Ornan :*

See ver. 18.

2 Chr. 3. 1.

v 1 Chr. 21.

17.

\* 1 Chr. 21.

18, &amp;c.

<sup>a</sup> See Gen.

23. 8—16.

<sup>b</sup> Num. 16.

48, 50.

<sup>c</sup> 1 Kin. 19.

21.

<sup>d</sup> Ezek. 20.

40, 41.

<sup>e</sup> See 1 Chr.

21, 24, 25.

<sup>f</sup> ch. 21. 14.<sup>g</sup> ver. 21.

of the *Lord* was by the threshingplace of <sup>a</sup>Araunah the Jebusite. 17 And David spake unto the *Lord* when he saw the angel that smote the people, and said, Lo, "I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house. 18 ¶ And Gad came that day to David, and said unto him, "Go up, rear an altar unto the *Lord* in the threshingfloor of <sup>b</sup>Araunah the Jebusite. And David, according to the saying of Gad, went up as the *Lord* commanded. And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king on his face upon the 21 ground. And Araunah said, Wherefore is my lord the king come to his servant? "And David said, To buy the threshing-floor of thee, to build an altar unto the *Lord*, that <sup>b</sup>the plague 22 may be stayed from the people. And Araunah said unto David, Let my lord the king take and offer up what *seemeth* good unto him: <sup>c</sup>behold, *here be* oxen for burnt sacrifice, and threshing 23 instruments and *other* instruments of the oxen for wood. All these *things* did Araunah, *as* a king, give unto the king. And Araunah said unto the king, The *Lord* thy God <sup>d</sup>accept thee. 24 And the king said unto Araunah, Nay; but I will surely buy *it* of thee at a price: neither will I offer burnt offerings unto the *Lord* my God of that which doth cost me nothing. ¶ So <sup>e</sup>David bought the threshingfloor and the oxen for fifty shekels of silver. 25 And David built there an altar unto the *Lord*, and offered burnt offerings and peace offerings. So the *Lord* was intreated for the land, and <sup>f</sup>the plague was stayed from Israel.

<sup>1</sup> Heb. *Araniyah*.

17. Cp. the passage in *Chronicles*. The account here is abridged; and *v.* 18 has the appearance of being the original statement.

20. *and his servants*] In *Chronicles* *his four sons*, viz. David's. It is very possible that David may have taken his sons with him, as well as his elders, and Gad's original narrative may have mentioned the circumstance, which the compiler of this chapter did not care to specify, and so used the general term *his servants*.

22. *here be oxen*] Those, viz., which were at that very time threshing out the grain in Araunah's threshing-floor (1 Chr. xxi. 20; Deut. xxv. 4).

*threshing-instruments*] This was a kind of sledge with iron teeth (Isai. xli. 18). It was drawn by two or four oxen over the grain on the floor.

*other instruments of the oxen*] i.e. the harness of the oxen, of which the yoke, and

perhaps some other parts, would be made of wood (marg. reff.; 1 Sam. vi. 14).

23. Either, "*the whole* O king does Araunah give unto the king;" or (2) *the whole* did King Araunah give to the king. The former is preferable.

24. *fifty shekels of silver*] In *Chronicles*, *six hundred shekels of gold by weight*. In explanation, it is supposed—that the fifty shekels here mentioned were gold shekels, each worth twelve silver shekels, so that the fifty gold shekels are equal to the 600 silver; that our text should be rendered, *David bought the threshing-floor and the oxen for money*, viz., *fifty shekels*; and that the passage in *Chron.* should be rendered, *David gave to Ornan gold shekels of the value* (or weight) *of 600 shekels*. What is certain is that our text represents the fifty shekels as the price of the threshing-floor and the oxen.